

THE SIGNS OF THE TIMES.

AND EXPOSITOR OF PROPHECY.

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FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

The Second Advent.

CONSIDERATIONS PROPOSED TO MINISTERS OF
THE GOSPEL.

By a Presbyterian of the Episcopal Church.

To us, the servants of Christ, nothing is alien which relates to our Master's Kingdom; his interest is our interest, and his glory our glory! Some of us in early life, (I know of some,) were very solicitous that our days should be spent in this heavenly employment: during the season of youth, we rose early and sat up late, that we might bring together and embody a few requisites, such as might very justly be expected to be possessed by candidates for that honorable and holy office.—This high dignity—a dignity, however, which this world esteems not—we sought with the most devout and humble application!—Well, the GREAT MASTER graciously listened to our prayers, and still more condescendingly looked auspiciously upon our humble efforts, and upon our ardent desires: he counted us worthy, unworthy though we be, and put us into the ministry. In this work and labor we have been more or less active for a series of years, perhaps from five to fifty years. We have, to the best of our abilities as God has imparted his aids and given opportunity, opened the Sacred Volume to the understanding of our hearers: we have sought to impress the minds of sinners with their danger as rebels against the Divine Government: we have directed them

to the Almighty Savior: we have besought them, in Christ's stead, that they would be reconciled unto God. In these efforts too we have been owned and blessed of God; some of the perishing sons of earth have been rescued from their guilt and corruption, and turned heavenward by our means. In this service we have flattered ourselves that we have declared all the counsel of God; and perhaps we have, so far as that counsel, in all its items, has affected our minds: there may have been no glaring deficiency, nor manifest inconsistency, in our doctrine; or we may not have discovered any, neither have our hearers complained of any; and so all has passed off well. If we have not been fully satisfied with our work, or with our way of doing it; yet we have been kept from alarming fears on account of our responsibility; we have sincerely done what we have done, and would have been glad if all had been better done, and with greater success.

Thus it has been, I have no doubt, with many of you, my brethren: indeed somewhat after this sort, almost forty years of the writer's ministerial life have passed away. In looking back, however, placed upon the ground he now occupies, he can very well recollect some obstacles which hindered him in his course of preaching—some difficulties in preparing sermons—some dullness in apprehending certain asserted truths in the writings of prophets and apostles, as well as in the discourses of our Lord. I must confess that the following, and such like texts, gave me no distinct idea.—

ISAIAH. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever! The zeal of the LORD OF HOSTS will perform this! chap. ix. 6, 7. Again.—And it shall be said in that day, Lo, this is our GOD; we have waited for him, and he will save us; this is the LORD: we have waited for him, we will be glad and rejoice in his salvation, chap. xxv. 9. MALACHI. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, He shall come, saith the LORD OF HOSTS. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. iii. 1, 2. For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD OF HOSTS, that it shall leave them neither root nor branch. iv. 1.

To the above passages, cited from the Old

Testament prophets, let me add some others from the scriptures of the New, from Christ and his apostles.

To the Virgin Mother of Jesus, both the King and the Kingdom are thus announced, by an agency from the celestial court in the person of "The Angel Gabriel."—Behold thou shalt conceive, and bring forth a son, and shall call his name JESUS: He shall be great, and shall be called, The Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.—The kingdom of Heaven—The kingdom of God—This Gospel of the kingdom—My kingdom—Thy kingdom come.—When the Son of Man shall sit upon the throne of his glory.—The coming of the Son of Man—The Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom.—The coming of the Lord.—The day of the Lord.—The day of Christ.—Unto them that look for him shall he appear the second time without sin unto salvation.

These are but a very few texts out of a multitude which might have been selected on the same subject; but these are sufficient to lead us into an inquiry upon the doctrine given by the Commentators on this same question as presented in the holy scriptures. Not to name these Commentators, let us take them, one after another, as they present themselves on our shelves, and examine them with candor; and when this has been done, I demand, in a firm tone, whether you can gather any distinct sentiment on what may be properly called—The Kingdom of Christ, or The Gospel Kingdom? That kingdom foretold by the prophets and believed, by the apostles, to be forthcoming in the Last days?—Brethren, have you never been struck with the vagueness and indistinctness, both in word and doctrine, of these written comments on the kingdom of our Lord? or have you satisfied yourselves without knowing anything about these matters? You have gone on from year to year, some for half a century, and you have, as yet, come to no conclusion on the distinct and specific character of this KINGDOM: whether it is to be located on earth, or in the high heavens, you do not know, with any tolerable certainty:—or if you should venture upon the conclusion, that it is to be set up on earth;—yet whether Christ is to reign in person, or by his Spirit, you cannot tell, for you do not know! Now all this ignorance, if I may so speak, arises from a shameful indifference to a most glorious subject;—a subject too in which all the primitive followers of Jesus were absorbed; the apostles, too, with what ecstasy and delight do they dwell upon it! In justification of this ignorance and indifference, you plead the paramount importance of Christ crucified as a doctrine of a greater practical utility:—all which we admit in its abstract form; but when you set Christ crucified in opposition to—CHRIST GLORIFIED, then we object to the position in which you have placed the Cross; for, both prophets and apostles place

the Cross and the Crown in close approximation: hence St. Peter's testimony to the general character of prophetic record.—Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, THE SPIRIT OF CHRIST which was in them did signify, when it [he] testified beforehand the sufferings of Christ, and the glory that should follow!

Any tolerable acquaintance with holy writ would lead the reader to see at once that a very small proportion of the prophetic volume is devoted to a delineation of the sufferings of Christ; while his glorious majesty beams from almost every page. Dr. J. Pye Smith, an English divine, observes that—"The prophecies respecting the Kingdom of the Messiah, its extension and duration, and the happiness of his innumerable subjects, are in much greater proportion, than those which describe his humiliation to sufferings and death." "Indeed (adds *Bickersteth*) the universal reign of the triumphant Messiah to the glory of God, is the grand result of God's dispensations.—God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that he is LORD, to the glory of God the Father. What can be more natural, than that the GREAT END of our Lord's humiliation should be the theme of scripture doctrine, that end and object for which he died, namely, that he might recover, from the bondage of Satan, a people long enslaved, and bring them into the liberty of God's dear Son, and make them heirs of his kingdom?

It is hardly necessary that I should bring up to your view those numerous passages of holy writ, in which the kingdom of our LORD is bodied forth, with the king himself upon his throne arrayed in majesty and glory. With these scriptures I know you must be familiar; at least with the letter of them, but what I am desirous to effect, by their means, is an impression, deep and indelible, upon your heart, so as to excite the latent heat thereof, that it may become active and glowing:—yes, indeed, brethren, it is in this case, as in some others—it is with the heart man believeth unto righteousness! You say, in so many words, and I have really heard you say it;—that you feel no interest in the subject; it does not lie within the range of your contemplations; and so you say, when the question is presented;—*O it is a mere speculation; a mere matter of opinion!*—Yes, just so was it with the writer once, he therefore can sympathize with you; which he does most heartily, regretting exceedingly your deficiency in christian experience; an experience the most buoyant to the faith of the primitive saints! Alas, that ministers of the glorious gospel of God our SAVIOR should say, —that they feel no interest in the coming and kingdom of our Lord; so far from it, the bare mention of the subject excites feelings of disgust:—you are so out of temper, as to charge those who look for this blessed hope, with madness, or something worse!

I know very well, brethren, that many circumstances have occurred, by means of which occasion has been given to prejudice and scandal. Very many heresies, real or reputed, have been headed by an assertion of the doctrine of our Lord's personal reign upon the earth.—From the Reformation down to the present day, an era of peculiar light and blessedness! an era, too, in which the gospel has

progressed beyond all former example; but few divines have advocated this doctrine, nor among the people were there many believers in it. Of late, although considerable excitement has prevailed, and still does prevail, yet the exciting question is moved chiefly by men of slender attainments in literature: converts to this faith, too, as might be expected, are mostly of the same class.

These occasions of prejudice may be taken together.—Heretics and Fanatics generally seek to give importance, and the air of truth to their errors, by placing in the foreground of their system some bold and distinguishing doctrine of the common faith. The Reformers and their successors, including various *Protesting Sects*, have been so long settled down upon the *Post Millennial Advent*, that any change of opinion, avowed and declared, would be avoided; lest the imputation of *new light* or *novel conceit* should disgrace their venerable standing and orthodox reputation.

Lack of learning and science in the advocates of this *new doctrine* is an offence to many. But to this we can only say, that the pride of learning and the unbelief of our distinguished men have called forth these humbler spirits to occupy this slighted ground. Was it not very much so in the beginning!—In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight!

There is yet one stumbling block more—Some *unlearned and ignorant men* have assumed the office of the christian teacher, and have presumptuously fixed upon the year when THE LORD JESUS SHALL COME THE SECOND TIME!—True, some have so far presumed! and there always have been some ardent souls among the followers of Christ, some whose faith and assurance out-run the more sedate and patient-waiting hopes of ancient seers: but then I know that some of us, sleepy souls, are just as much in the rear of God's promises as these warm spirits are in advance of them.

There may be, perhaps, something excessive and presumptuous apparent in the zeal of these men, and may be particularly manifest in their having dared to set the time of the Savior's coming, namely in 1843.—For myself I must say that I am not sufficiently versed in *chronological calculations*, to detect them: nor am I very desirous that they should be detected, even if they be in an error in this matter. There have been many erroneous conclusions on this subject afloat in the world, from early ages down to this day: and amidst all these floating opinions, if I were to choose one class of them as the most innocent, it would be that which declares THE COMING OF THE LORD DRAWETH NIGH! for, the converse of this—*My Lord delayeth his coming!* is fraught with all mischief: as you may see, if you turn to Matt. xxiv. 42—51. It was an *evil servant* that said this, and his *works were evil!* O my brethren, be ye careful how ye give occasion to *hypocrites and unbelievers* to mock and scoff; for, such ungodly men lie at the catch, so that if anything drop from your lips, or from your pen, in scandal of our Lord's speedy approach, O how they rejoice, and mock and scoff with new vigor;—and at your expense! I will now conclude this brief address by recommending to your notice a passage of Holy Writ.—Ezekiel xii. 21—23.—*Advent Tracts.*

THE DAY OF THE LORD.

"Make haste, my beloved, and be thou like to a roe, or a young hart, upon the mountains of spices."

"Remembering here thy death till thy coming again, I wait for thine appearance. Lord, I know thou wilt come and wilt not tarry. O that my soul may meet thee as a bride adorned for the bridegroom. I call thee my beloved, and art thou not such to me? thy love to me constraineth my soul, thou chief of ten thousand, thou altogether lovely. Why are thy chariot wheels so long in coming? I look upwards, and start at my own desires; how shall I appear before him, how shall I be regarded of him? black as the tents of Kedar, defiled my garments, and false to my Lord as I have been, can I wish for his arrival? He hateth putting away: he is compassionate and kind; he pities, he pardons; he saith, Return unto me, and I will return unto you. Lord, I come to thee; array me in thy comeliness, remove my filthy garments, call me thine own, and take thy spotless robes of righteousness and adorn my soul, and then hasten thy coming, my beloved. Sweet are the mountains of spices, where in thy ordinances thou hast left a savor of thy blessed self; sweet is the repast which here thou hast provided for my soul, but sweeter far will be the feast when thou shalt favor the table with thy real presence; and like the bounding hart that rushes from the mountains steep, come down to me and catch me up to meet thee in the clouds; there better spices breathe their fragrance, for thou art there; and where thou art, all blessing must abound. Haste, then, and bring me to the holy hills where thou my Lord dwellest, and fill me with the joy of thine everlasting love."

May we, in the day of our Lord's appearing, be found *all* clothed in our ascension robes, in company with Haweis, Baxter, Wesley, and a host of other Christians, who, in former times, were looking for "the coming of our Lord and Savior Jesus Christ."

SWEET IS THE LOVE OF JESUS.

"Looking for and hasting unto the coming of the day of the Lord."—2 Pet. iii. 12.

"The day of God means the day of Christ's second coming to judgment. In that day Christ will appear, most clearly, to be truly and properly God, by the manifest display of his omniscience, omnipotence, and other glorious perfections of his; and because it will be as the day of God is, as a thousand years; and also the day in which God will finish all his works; as on the seventh day the works of creation, on this the works of Providence; when all his purposes, promises, and threatenings, relating to the final state of all persons and things, will be fulfilled, and every work brought to light, and into judgment; and every thing will stand in a clear light, for the day will declare it, either respecting God or men; and there will be a display as of his grace and mercy, to his church and people, for it will be the day of his open espousals to them, and of the gladness of his heart; so of his wrath and anger toward the wicked, for this great and dreadful day of the Lord shall burn like an oven, and destroy the wicked, root and branch; and it will be the day of Christ's glorious appearing, and of his kingdom, in which he will reign before his ancients gloriously; and when it is ended, God, Father, Son and Spirit, will be all in all."

Now the coming of this day, saints should be looking for, by faith, believing that it certainly will come, since the patriarchs, prophets,

Christ himself, the angels of heaven, and the apostles of the Lamb, have all declared and asserted the coming of this day; and they should look for it and love it, as with the strongest affection for it, and most vehement desire of it, since they will then appear with Christ in glory; and they should look out, and keep looking out for it, as what will be quickly; and though it is not as soon as they desire and expect, yet should still look wistly (earnestly) for it, and with patience and cheerfulness, wait for it; yea, they should be hastening unto it, or hastening it, for though the day is fixed for the coming of Christ, nor can it be altered, as his coming will not be longer, it cannot be sooner, yet it becomes the saints to pray earnestly for it, that it may be quickly."

Letter from I. H. Shipman.

I have labored constantly since last Sept. in giving the cry, Behold the Bridegroom cometh; the Lord has been with me in every place, and blessed his word to the conversion of hundreds of precious souls that are now rejoicing in the blessed hope. I have just returned from the North. My last meeting was at Stanstead, L. C. I there found some excellent brethren who are looking for the return of their Master, and are determined to live accordingly. Brother Hutchinson was present the last two days of the meeting; I found him to be an excellent brother, possessing the spirit of the Lord, and feeling a deep interest for the cause in which he is engaged with all his soul. I think his paper, "The Voice of Elijah" is an able sheet and doing much good, and hope it will be sustained. Brother Hutchinson has many difficulties to encounter, and wishes the prayers and sympathies of the brethren in the States. To my brethren, with whom I have labored, I would say, I am firm and unmoved in the faith of the coming of my Lord, believing the history of this world, as given by Daniel and John, is finished, and that we may look for the sign of the Son of man in heaven as the next event to take place. The enquiry may arise, What is the sign of the Son of man in heaven? The Savior, Matt. xxiv. 23, and onward, speaks of false Christs, and says they will show signs and wonders, to deceive, some being in the desert and some in the secret chambers; but says go not after them, and believe them not; and then in the 27th verse, gives the sign that will attend him at his coming. "As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." The 30th verse shows us that the sign accompanies the Savior, for when they see the sign then shall they see the Son of man coming in the clouds of heaven with power and great glory. 31st verse, shows it all precedes the gathering of the saints; the signs of his coming are contained in the 29th verse, and this is the sign that it is he that already appears in heaven, the sign of the Son of man in heaven; then shall all the tribes of the earth mourn. May God help us to realize the importance of being ready for the coming of our Lord.

We feel but very little disposed in this region to accept the advice of brother Shaw, of the Herald, July 20th; we feel very well satisfied to remain as we are, looking every day for the coming of our Lord. As it respects the confession he requires us to make, we confess the Lord has not come, but we look for him every day, and then we look for the thousand

years' reign while the rest of the dead live not again, which our adviser looketh not for; we choose to believe the word of the Lord, and I suppose such is our privilege, without confessing to those who do not believe with us. As it respects the church here, they appear to be very glad to receive me, and have come around occasionally without a confession, and instead of driving me off they hardly know how to have me go at all; how it is with other churches I am not able to say, but I pity any church that cannot be comforted with the words which the apostle Paul commanded his brethren to comfort one another with. 1 Thess. iv. 15-18. May the Lord grant us his Spirit to enable us to live unmoved amid all the unhallowed influences that are cast around us that are calculated to turn us aside from the "blessed hope." North Springfield, Aug. 7th, 1843.

Letter from Bro. H. A. Chittenden.

DEAR BROTHER BLISS:—Once more I am at home, after having travelled a circuit of several thousands of miles. I have thought at times, that we should never rest again in the flesh; but perhaps we may after a time, although it seems to me that the end of the days is at hand, when Daniel is to stand in his lot. The faith of the brethren is strong in the advent this year; can the days reach beyond the Autumn? sure it must be 2300 years next April from the time Ezra started from the river, and at that time he had 4500 men collected with their families. He could not have commenced collecting these men before he received the decree, and it seems to me that without a miracle he could not have gathered them together in less time than from four to six months. I think father Miller's seventh month will bring the end.

I saw brother Pratt, in Cincinnati; he was well, and had lots of books with no buyers; some fine brethren in that city. You may say to his wife that he is in good hands. Yours, in the hope. Hartford, Aug. 1843.

The Messiah.

AN EXTRACT.

Hark! a glad voice the lonely desert cheers;
Prepare the way! a God, a God appears;
A God! a God! the vocal hills reply;
The rocks proclaim the approaching Deity.
Lo, earth receives him from the bended skies!
Sink down, ye mountains, and ye vallies rise;
With heads declined, ye cedars, homage pay;
Be smooth, ye rocks, ye rapid floods give way.
The Savior comes, by ancient bards foretold!
Hear him, ye deaf, and all ye blind behold!
He from thick films shall purge the visual ray,
And on the sightless eyeballs pour the day.
'Tis he the obstructed paths of sounds shall clear,
And bid new music charm the unfolding ear:
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur, the wide world shall hear;
From every face he wipes off every tear:
In adamant chains shall death be bound,
And hell's grim tyrant feel the eternal wound.
No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes;
Nor fields with gleaming steel be covered o'er;
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,

And the broad falchion in a ploughshare end.
All crime shall cease, and ancient fraud shall fail;
Returning justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white-robed Innocence from heaven descend.

See, Nature hastes her earliest wreaths to bring,
With all the incense of the breathing spring:
See lofty Lebanon his head advance,
See nodding forests on the mountains dance;
See spicy clouds from lovely Sharon rise,
And Carmel's flowery top perfume the skies!
The wilderness is now like Eden green;
And lillies in the desert wastes are seen,
On rifted rocks, the dragons late abodes,
The green reed trembles, and the bulrush nods:
Waste sandy vallies once perplexed with thorn,
The spiry fir and shapely box adorn;
To leafless shrubs the flowering palms succeed,
And odorous myrtle to the noisome weed.
The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead.
The steer and lion at one crib shall meet,
And harmless serpents play about our feet:
The smiling infant in his hand shall take
The crested basilisk and speckled snake,
Pleased the green lustre of the scales survey,
And with their forked tongues shall innocently play.

Rise, crowned with light, imperial Salem, rise!
Exalt thy towering head, and lift thine eyes!
See a long race the spacious courts adorn;
The sons and daughters of old Adam born,
In crowding ranks on every side arise,
Waiting their Lord, impatient for the skies!
The nations that are saved thy gates attend,
Walk in thy light and in thy temple bend!
And all the church triumphant there shall meet,
And with eternal joy each other greet.
See heaven its sparkling portals wide display,
And break upon us in a flood of day.

No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost dissolved in thy superior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts; the Light himself shall shine
Revealed, and God's eternal day be thine!
The seas shall waste, the skies to smoke decay;
Rocks fall to dust, and mountains melt away;
But fix'd his word, his saving power remains;
Thy realm forever lasts, thy own Messiah reigns. Pope

THE BIBLE INTERPRETER IS ITS AUTHOR.—It is plain we cannot attain to the understanding of Scripture, either by study or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his word. There is no other interpreter of the word of God but the author of that word himself; even as he has said, 'They shall all be taught of God.'—Hope nothing from your study, or the strength of your intellect; but simply put your trust in God, and in the guidance of his Spirit. Believe one who has made trial of this method.—Martin Luther's letter to Spalatin.

SIGNS OF THE TIMES.

J. V. HIMES, J. LITCH, AND S. BLISS, EDITORS.

"THE LORD IS AT HAND."

BOSTON, AUGUST 23, 1843.

Commencement of a new Volume.

We have this week entered upon the 6th Vol. of the Signs of the Times. In presenting to our readers a new volume, it may not be amiss to pause for a moment, that we may cast our eyes backward over our past journey, and forward toward our desired haven, and see what is our condition, and what our prospects.

When the Signs of the Times was first published, three and a half years since, the number of our friends were few, but firm; and for a long distance on our journey it might truly be said, there were but here and there a traveller. But God smiled upon us, and blessed our feeble efforts and the efforts of our fellow laborers. He has done much to cheer us, and has greatly multiplied the number of those who are fondly looking for the long promised Advent, "by ancient bards foretold," of Him "who touched Isaiah's hallowed lips with fire." Many able and efficient laborers have been raised up, as we trust, by Him, to whom we have committed the guidance of our cause, and by the blessing of God through their instrumentality, the Midnight Cry has been sounded far and wide. It has penetrated every nook and corner of our own loved New England, and found its way to the fireside of the most humble cottager. It has knocked at every cushioned church and palace door, admonishing those who are arrayed in purple and fine linen, that the "King of Glory" draweth nigh; and besought them to open their gates and let the King of Glory in. It has also found its way, and sought admittance at the door of the humble dweller in the vale, and in those sanctuaries where God delights to meet, and own, and bless the humble suppliants of his favor. And though the rich, the proud, and gay worldlings, and those at ease in Zion have scornfully turned away, and made their bolts and bars more strong, lest they should be polluted with the breath that breathes a wish of His return, who promised he would come again; and others ask, Who is the King of Glory? yet multitudes who tremble at God's word, and fear his holy name, have joyfully opened their doors, and received the joyful news into their hearts. While the Lord's messengers have proclaimed, "This is the rest wherewith ye may cause the weary to rest, and this is the refreshing," it is true that many would not hear, yet the common people have heard it gladly, some of the rulers have believed, and even a large number of priests have received the word. From New England the Cry has gone abroad through the length and breadth of our land; it has followed the shores of our lakes, and the courses of our rivers, and ascended the smaller streams, till every hill top has been vocal with the joyful sound, and each valley re-echoed the welcome tidings. The distant settler has heard the sound beneath the roof of his humble dwelling, the woodman has laid down his uplifted ax, the ox has been made to stand in his furrow, the boatman rested on his oar, and the bondman has paused from his task, that the listening ear might catch more distinctly the pleasing accent, borne on

the whispering breeze, that proclaimed "the wilderness shall be like Eden, and the desert like the garden of the Lord."

Nor is the glad tidings of the coming kingdom of God confined to our own land. The sound has gone abroad on every wind that blows, it has visited every sea, and the green isles of the distant ocean. The little winged messengers which though silent, yet speak, and can find their way where the living messenger could not be heard, have gone out in many a noble ship to every port, and some of those who do business on the great waters, have been faithful witnesses to proclaim the coming of the Great Captain of our salvation. Thus the whole world has been warned and been aroused; and the woman that sitteth upon the scarlet colored beast herself has heard her doom.

So much for the past. Turn we then our eye to the future. We do not fear but that the same beneficent Being, who has guided us thus far, will continue to direct our future course, and give us light as he may see we need. He has signally blessed the proclaiming of these glad tidings of great joy, to the conversion of thousands of souls; and is his hand shortened that he cannot still save? Then we will continue to commit our cause to Him, and go on our way rejoicing. We had hoped that ere this we might have reached the haven of our rest; and we have approached where the lights of the desired port shine with the greater brilliancy, so that soon we shall come to anchor. Everything we see around us tends to strengthen our convictions that our race is just ended, and shall we faint by the way? that the contest is just o'er, and the battle just won, and shall we lay our armor by? The fig tree hath put forth her leaves, yea, bloomed, and the little fruit began to appear, and shall we doubt that summer is nigh? No! all we see and hear confirms us in the correctness of our chart, and the latitude and longitude our reckonings give. We shall continue our course, waiting patiently the coming of our Lord, knowing that now is our salvation nearer than when we believed, looking for and hastening unto the coming of the Lord. Then we hope to unite in that song, "Lo! this is our God, we have waited for him, and he will save us."

As an humble auxiliary of this glorious cause, we shall continue the "Signs of the Times," as the Lord may seem to direct. In doing this we need the sympathies and prayers of our friends, who are interested in the truths we advocate, that the Lord may guide us. Without His aid we can do nothing. With Him to assist us, we have nothing to fear.

PUSEYISM AND NEOLOGY. While the Episcopal Church is rapidly tending to Puseyism, the dissenting churches are as rapidly tending to Neology; and either fact should fill every Christian's heart with regret. We however notice that the organs of some of the denominations seem to rejoice that they are furnished with an opportunity to assail Episcopacy. They should weep over this tendency, and not rejoice; but while they rejoice they should also remember the fearful progress Neology is making in their own ranks. These two delusions bid fair, if time was to continue, to desolate all our churches of every name and grade. May the Lord deliver his own from all the wiles of the enemy, that they may be found blameless at the coming of the Lord Jesus Christ, which we know is nigh, even at the doors.

THE BALM OF GILEAD is in hopes that we "shall come to a knowledge of the fact," that "the second coming of Christ is an event long since past."

Our Savior was to judge the quick and the dead at his appearing and kingdom. He was to descend from heaven with a shout, the voice of the archangel and the trump of God, raise the dead and change the living; he was to come in like manner as he went into heaven, and every eye was to see him, and all nations wail because of him. If all these events have taken place there must be some historical record of them, and "we shall come to a knowledge" of those facts when the "Balm of Gilead" will produce the historical evidence of their fulfillment.

BUFFALO TENT MEETING. This meeting has now progressed for one week with great interest and success. The audiences have been large and attentive. And, although Satan's children have not lost all their interest in our movements, yet we are very little annoyed by them. A large number of church members have become interested, and many who have made no profession of religion, are becoming deeply interested. The clergy, as usual, stand upon their dignity. They will not move till the people do.

Bro. Storrs is now lecturing; Bro. Fitch having finished his work, and returned to Cleveland. We continue one week longer.

We go to Cincinnati next. I have concluded to pitch the TENT in that city, the 15th of September. Bro Storrs will go with me.

I visited Toronto, Canada West, the 9th inst. I found a number of pious and intelligent brethren there, who received us with the greatest cordiality and Christian kindness. They were very anxious to have a course of lectures on the Advent. Arrangements have been made for Bro. Fitch to visit them about the first of September. No doubt great good will be done.

Bro. Jonas Johnson, is laboring in Western New York with his accustomed zeal and success.

J. V. HIMES.

Buffalo, Aug. 12, 1843.

WHOM WILL THE LORD TEACH KNOWLEDGE?—Isa. xxviii : 7—14, 22.—"But they also have erred thro' wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Now therefore be ye

not mockers, lest your hands be made strong; for I have heard from the Lord God of Hosts a consumption, even determined upon the whole earth."

THE END OF THOSE WHO WILL NOT HEAR. Thus saith the Lord, Isa. xxx 8—14. "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit."

WHY SHOULD ANY of the professed children of God manifest such dread at his appearing? Thus saith the Lord, Isa. xxxiii. 14. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

WHO WILL SEE THE KING IN HIS BEAUTY? Thus saith the Lord, Isa. xxxiii. 15—17. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high, his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure. Thine eyes shall see the King in his beauty, they shall behold the land that is very far off."

WHY DO NOT some of the wise and great men of the earth embrace the doctrine of the Advent? Thus saith the Lord, Isa. xxix. 10—14. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men, therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

POSTAGE.—If our subscribers would all remember that it is the duty of Post Masters to forward mo-

ney, subscriptions, &c. for newspapers, it would save some postage to them and us. Postage on many letters daily, amounts to quite a sum every week. A gentleman in New York writes us that he would not pay one dollar for his paper; yet we had to pay 1-8th of a dollar for the information. We have had to pay 25 cts. for the information that a subscriber was too poor to pay one dollar. We paid 10 cts postage on a notice for a campmeeting from one not of us, to be inserted gratuitously. Such things are small in themselves, but amount to a great sum soon; and we mention it only that the Post Master may be made the medium of communication free of expense.

TO CORRESPONDENTS.—We have received several lengthy communications, denouncing churches and church-membership, &c. &c, some more, and some less severe. The introduction of any question into our columns not connected with the doctrine of the advent, and respecting which there are various opinions among those who are looking for the Lord, would tend to withdraw our minds from the more important question, and produce disunion among ourselves. With regard to our church relations as Adventists, we are differently situated. It may be the duty of some to change their relationship, and of others to retain it. Let every man be fully persuaded in his own mind. While a person can see his own duty plain, he may not be able to decide what may be the duty for others who are differently situated.

It is the duty of all to be faithful in the discharge of their duty, and let their light shine before men, that others may take knowledge of them that they have been with Jesus. We have no right to let our light remain hid from those about us; and it may be that some who have been led to see the truth, have been thus led, that they may be a witness and a warning to the church with which they may be connected. It is the duty of all who are connected with any church, to warn its members faithfully whether they will hear, or whether they will forbear, and in such a spirit and in such a manner as shall be to the honor and glory of God. If the church will not hear, let us do our duty and continue to warn and beseech, and entreat them, returning good for evil; and if we have a more excellent way show that we can do our duty in a more excellent spirit than those who oppose us. But if in thus doing our duty, and the church will not be warned, let them take the responsibility of expelling us.

Let us avoid all wrath and malice, all bitterness and evil speaking; and above all, put on charity, which is the bond of perfectness; forbearing one another, and forgiving one another, that the peace of God may rule in our hearts, and the word of Christ dwell in us richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, that whatsoever we do in word or deed, we do all in the name of the Lord Jesus, giving thanks to God and the Father by him—doing all things in love, and nothing through vain glory.

TO J. RANDALL.—The article to which you referred, is the one you suppose. We suppose the harvest in the parable of the tares does not refer to the month of the harvest, but, to the end of the world, whenever it may be.

The Hartford Christian Secretay.

"Already has the *immediate* second advent of our Savior ceased to be the *prominent* theme for discussion in their meetings, and in their paper printed in Boston; and the question now is, will there be a *personal* or a *spiritual* reign of Christ on the earth?" *Hartford Chris. Sec. of Aug. 11.*

Brother Burr, Did you in the *fear of God* write the above assertion? or did you believe what you wrote, that the "*immediate* second advent of our Savior" had "*ceased* to be the *prominent* theme for discussions" in this paper? Do you not know that such an assertion is entirely the reverse of the truth, and was never dictated by love for the Savior's return? Do you not know that our Savior's *immediate* advent is that which actuates all our efforts, and to which all our writings aim?

If you wrote the above sentence meaning to state the whole truth, then we beseech you to read the "*Fundamental principles*" on which our cause is based, which are placed in the most conspicuous place in our paper almost weekly, that you may be undeceived as to what we make *prominent*.

Again, did you intend to do us *full justice* when you wrote the following?

"The great question at issue between us and the church, viz. Is the curse to be removed: and this earth restored to its Eden state, to the eternal abode of the righteous in the resurrection state?"

We find the above paragraph in the last number of the "*Signs of the Times*," from which we should judge, that the advocates of the 1843 doctrine have relinquished that part of their theory, and are now striving to make an *issue* with the "*church*" upon another question. *Chris. Sec. of Aug. 4.*

Did you not intend to give the idea to your readers, who have no means of ascertaining the truth, that we had relinquished our belief in 1843? and did you not know that what you quoted as an independent paragraph, was the *title* of an article which endeavored to prove that if the earth was to be renovated, it must be at about this time, so that the coming of Christ must be at the very doors? Did you not know that the restoration of this earth to its Eden state, has *always been* the great question at issue, and that it is the first article in our list of "*Fundamental principles*"? Have we not always admitted that if there is to be a temporal millennium, that the advent could not be in 1843, but that the 2300 days would reach only to that millennium? Have we not always claimed, that as there was to be no millennium this side the advent, that that event must terminate the 2300 days? Is the time of an event, a greater question than the event itself? If it can be proved that the event will never take place, will it not prove that there can be no time for such an event, and is not the event the great question? If Christ is to come and restore this earth to its Eden state, must there not be a time for that event? and is it any abandonment of the time to endeavor to prove the event as the great question? Again we quote from your paper of August 4.

"RIGHT.—A paper called the "*Israelite*," published in Indiana, and devoted to the support of the 1843 Miller doctrine, says: "With regard to the time when He (Christ) will come, we know not the day nor the hour, nor can we speak with certainty as to the year."

Did you not intend your readers should believe from the above, that the Israelite had been a strong supporter of the time, and had relinquished the year? If such was your intention, was it in view of glorifying God? Do you not know that the Israelite, instead of having relinquished any part of this doctrine,

has just come out and embraced it? and that the very piece from which you selected the above, was the first time when so full an avowal of their principles has been given?

As you may not have known this, we will give the context from which your extract was taken. The Israelite has been more and more decided in the support of the fundamental principles upon which the second advent doctrine rests, until the Millennial Harbinger inquired if the Israelite belonged to the Millerite forces? To this the Israelite replied,

"As we do not labor for fame, or seek to please men, and are willing, like the first preachers of the gospel, to be counted the off-scouring of all things for the hope of eternal life, it is a matter of very little importance whether we acquire either the one or the other. He may therefore put us down on the list of '*Millerite forces*,' as he styles the pleaders for the second advent nigh; and the Israelite a second advent publication, though not exclusively devoted to that subject. With respect to the time when the Lord will come, our views have been freely expressed. We have never said that he will infallibly come in 1843; but we have said that the probabilities are greatly in favor of it. And we now say, that if he does not come this year, time will do for the learned opponents of the second advent theory what they could not do for themselves—confute Miller. The old farmer has triumphantly defended his theory against the combined learning, tact and talent of all the Doctors of Divinity, and theological Presidents and Professors, from Andover to Bethany.

For the satisfaction of our brother, and all others opposed to the preaching of the coming of the Lord, we would submit the following epitome of our views on that subject.

1st. We reject the dogma of a temporal millennium, or the conversion of the world before the coming of the Lord as utterly unscriptural.

2d. We understand the Scripture to teach, that at the time the Lord comes, there will be but little faith on the earth. As it was in the days of Noah and Lot, so it will be then. None of the philosophers and wise men believed the preaching of Noah. And not a solitary man in Sodom believed the preaching of Lot. All the tavern-keepers, merchants, money-changers, lawyers, doctors, and school-masters, were unbelievers.

3. When the Lord comes the first resurrection will take place; which will consist of all the righteous dead who will, in connexion with the righteous living, enter the immortal state and reign with the Lord a thousand years.

4. At the end of one thousand years from the first resurrection, the wicked will be raised, judged, and cast into the lake of fire, which is the second death.

5. The thousand years between these two resurrections is technically called "The Millennium."

6. The wicked being finally and forever cut off from the earth, at the expiration of the thousand years, the earth will thenceforth remain in the possession of the saints as their everlasting inheritance.

7. At the coming of the Lord the present heavens and earth will pass away or be dissolved; but will be succeeded by a new heavens and a new earth wherein dwells righteousness, and which will be given to Abraham and his spiritual seed—the Israel of God.

8. The natural seed are not the seed to whom the promises were made; and on the score of fleshly descent from Abraham, they have not the promise of a grain of sand or a blade of gras. If ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

9. When the Lord comes he will break in pieces the kingdoms of the world, destroy them that destroy the earth, give reward to his servants the prophets, and them that fear his name small and great, and set up his everlasting kingdom and give it to his saints, who shall possess it forever even for ever and ever.

10. With regard to the time when he will come, we know not the day nor the hour, nor can we speak with certainty as to the year; but when the last signs are fulfilled we may know that it is nigh even at the doors. We believe that the last signs in the series are fulfilled save one, viz; the shaking of the powers of heaven. We are looking for that sign every day, which will be followed immediately by the sign of the Son of man in heaven.

11. The time both of the birth and crucifixion of our blessed Redeemer, are involved in some doubt. These epocha, or one at least, being an indispensable point in our calculations, we cannot therefore affirm unequivocally that 1843 is the last year of time. But this much we can believe, from the conspiring evidences of prophecy, the present condition of society, the signs of the times, &c. that end is at hand, at the door. The tremendous scenes of the last day are just about to burst upon a guilty world.

You will see from the above, that the Israelite, instead of "backing out," or "casting an anchor to the windward" as represented by contemporaries, is a new recruit, and likely to prove an important auxiliary in the field. We hope, therefore, that the very increase of our forces will no longer be presented as evidence of weakness.

We have asked you the above queries in a spirit of love and kindness, hoping we shall find you disposed to be perfectly fair in representing our views on the coming and kingdom of our Lord Jesus Christ.

Extract of a Letter from John Thompson.

DEAR BROTHER HIMES. Brother Sterling of the Episcopal Church, has faithfully preached the speedy coming of Christ; and the Lord has poured out his spirit upon his people, and revived his work in a wonderful manner. We have reason to believe that the Lord does own and bless the labors of those who faithfully preach "the coming of the Lord draweth nigh:" truly he has done it in this place, as well as in others. He has not only blessed it in the conversion of sinners, but in the sanctification of his children. Those who are most earnestly looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, are the most active, humble, and faithful servants of God. They seem to have arrived at that state of perfect love which casts out all fear, and to be filled with the Holy Ghost. Their conversation is in heaven, from whence also they look for the Savior, the Lord Jesus Christ, who shall change their vile bodies that they may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself. If such are the results of this blessed doctrine, shall we not continue steadfast and immovable in the faith and hope of soon seeing our blessed Savior, who will come and change our mortal bodies, cleanse us from all sin, and present us without spot before his Father and the holy angels? O what a blessed hope for

those who love his appearing, for they can lift up their head with joy, believing their redemption draweth nigh. Then may all who are engaged in proclaiming the glad tidings, go on with renewed strength, and lift up their voice like a trumpet, cry aloud and spare not, but be faithful even unto the end, that they may receive a crown of glory, which the Lord the righteous Judge will give them at that day. Yours, in the blessed hope.

Huntington, Conn, July 20th, 1843.

ROMANISM IN CHINA. The eyes of the world are now turned to China. The mercantile world is eagerly looking for the opening of a new market for manufactures, and new mines of this world's treasures. The Christian world—less anxiously it is feared—is watching for developments, which shall tend to dispel the thick darkness that envelopes the empire, and lay it open to the beams of the Sun of Righteousness. In the present aspect of things, it is as difficult to calculate what commercial advantages to other nations may result from the recent apparent change in the policy of the Chinese Empire, as it is to predict what spiritual benefit to that benighted nation itself is likely to grow out of the late war and treaty with Great Britain.

In a recent letter from Hong Kong, Rev. W. M. Lowrie, missionary of the Presbyterian Board, says, "From the room where I sit, I can see almost every house in Hong Kong; and what suppose you is the most conspicuous place there? A Roman Catholic Church and monastery! These buildings, from their commanding position and large size, being the largest in Hong Kong, are the first that attracts the new comer's attention; more money has been expended on them during the past twelve months, than on all the buildings of all the Protestant missions in China! Would that this were all I have to say, but I have more. The Roman Catholic missionaries in China are more than ten times as numerous as the Protestant, and they are receiving large annual accessions, while with us the number of accessions scarcely equals the diminution by death and removals. While a single Protestant missionary was struggling to maintain himself in Chusan, during the last year, nine Roman Catholic priests came, and settled there at one time! When I was in Manila, in September, fifty-two Roman Catholic priests arrived there from Spain, in a single vessel, some of whom will probably find their way to China. —There are hundreds, aye, and thousands of Roman Catholic priests in the Philippine Islands, who could be transferred to China, almost at a moment's notice; but where—where shall we look for Protestant missionaries for this great empire? I do feel at times discouraged—my heart does at times sink within me; when I look back to my native land, and hear how few are willing to come out—how few are earnest in prayer for us; how few act as if they believed the word of our Lord Jesus Christ, 'It is more blessed to give than to receive.'—*Bost. Recorder*.

CONVERSION OF THE WORLD. Some have thought that the heathen world were fast yielding to the light of the gospel. This is a mistake. Let us look at a few statistical facts. There are about 600,000,000 heathen now, two thirds of the whole race. The present missionary efforts have been in operation about 40 years. What has been done during these 40 years by about 400 missionaries? Why, about thirty thousand have professed the Christian faith. This was a great work in one point of view, but it was making comparatively no head-way in Christianizing the heathen world. There are now actually more heathen than there were forty years ago. The progress made, did not keep pace with the increase of the population of heathen lands. While 30,000 or 40,000 at most, had embraced Christianity abroad, how was it at home? During the same period of time we have made more than one million of heathen at home. How long would it take us at this rate to convert the heathen to God? If we should allow, as we hope it may be, that 50,000 will embrace the gospel during the coming forty years, what shall we then be doing, at this rate, to convert the heathen world to Christianity?—*Chris. Herald*.

UNION. It is always easy for those who think alike to be united. For instance; those who differ in many doctrinal points can be well united, provided there is some one sentiment in which they all agree, and which they deem of very much more importance than all others.—It is upon this ground that those called “second advent brethren,” are so well united, though they are of different names, and subscribe to different creeds.

This is the very principle upon which the ministers and members of different churches unite in time of revival. They then think the conversion of souls is worth more than all their creeds; therefore they unite to accomplish it.—Now it would be well always to continue in this faith, and to act upon this principle; then would both union and conversions continue.—*Christian Herald*

SPAIN. Unexpectedly, and in different regions, matters are occurring to accelerate Ireland's legislative independence. Louis Phillippe wishes to have French influence predominant in Spain, and is determined, as we may infer from a recent speech of Guizot, to do so. England's obvious policy is to prevent such an upsetting of “the balance of power.” The former will uphold the insurgents—the latter the Regent. War between France and England, is therefore, imminent. In this event, all the Frenchmen now in Ireland, engaged, according to that very competent authority, the Tory Press, “in drilling the peasantry,” will be required on the Continent, and may be easily spared from Ireland, as the mere declaration of war will be a Repeal of the Union. *What next?* Of course, the election of our Representatives to the Irish Parliament.— *Belfast Vindicator.*

PAPAL VIEWS OF PUSEYISM. A Council of Roman Clergy, from various parts of the United States, was held in May last, at Baltimore. During the session, there was prepared, “The Pastoral Letter of the most Rev. Archbishop, and the Right Rev. Bishop of the Roman Catholic Church, in the United States of America, assembled in Provincial Council at Baltimore, May, 1843, to the Clergy and Laity of their charge.” The following extract from it, shows the light in which Papacy regards the Puseyite views now so rife in it, and agitating the Episcopal Church. It deserves to be well marked, coming from the highest official source. It speaks volumes.

After adverting to the favorable aspect of the times, for the propagation of their faith, they distinctly present one as among “the highest that can gladden the eye of faith.”

“We will of course be understood to allude to the spread of what are called “Puseyite doctrines” among the English clergy; with the nature of which we must suppose our readers already acquainted, and of which, therefore, we shall merely say that, on almost all points in which we and Protestants differ, they are only to be distinguished from the tenets of the Catholic Church by the aid of a theological microscope of exceedingly magnifying powers.

THE COMET. A letter from Otaheite, published in the Providence Journal, gives an account of the Comet, which was very brilliant, and caused great alarm to the simple Islanders.—It was first observed on the 2d of March, when it appeared a vast mass of fire rising from the verge of the horizon to the height of thirty degrees, illuminating the ocean as far as the eye could reach. The natives at first thought a neighboring island was on fire. It measured fifty-four degrees in length and four degrees in breadth. It was supposed there that the temperature had risen very materially from the proximity of the celestial visitor.

THE OLD PATHS.—It is now a time when it behoves every member of our Zion to inquire for these. Well might every watchman on her walls take up the solemn, thrilling words of the prophet, and in a tone of high and awful authority, say to Episcopalians—“*Stand ye in the ways, and see and ask for THE OLD PATHS, where is the good way, and walk therein, and ye shall find rest to your souls.*” The old paths of religion are delineated as on a map in the Word of God. They are older than Popery—older than the corruptions of Christianity, older than Jewish Pharisaism, yea, older than the deluge. These are the paths in which Abel, and Enoch, and Noah, and Abraham, and all the prophets, and the true Israel of God walked to heaven.

We heard a preacher, not long since, lay down the monstrous dogma, that before Christ came, in order to be truly religious, it was enough to perform the rites of the Jewish law—but after his appearance, it became necessary to believe on him in order to be saved. Now in our view nothing is clearer than that there has been but one method of salvation from the beginning. The great law of salvation in every age of the world has been, THE JUST SHALL LIVE BY FAITH. They who are justified by faith shall live. *Looking unto Jesus*, has ever been the watchword with all those who ever yet trod the upward way to heaven. An anticipated or commemorated atonement—through the blood of the Lamb—has ever been the stay of the believer's hope. These are the old paths—faith in Christ—humble submission to his government, and obedience to his laws.

The old paths were clearly and luminously pointed out by Christ and his apostles, and the delineations enshrined in the pages of the New Testament. The early Christians walked therein. Soon, however, the gangrene of human corruption began to infect the church. Men turned their eyes away from the written word—“the law and the testimony.” The work of apostacy went on. Darkness covered the earth, and gross darkness the people. The old paths were forgotten. Few, very few, walked therein. New paths were invented. These were thronged with vast multitudes, who sighed for an easier and less thorny path to heaven. Ages passed by, and still these new paths were crowded. And now the inventors of them and their successors in them call them old. Though they led down to death, almost all united in declaring that they were the only avenues that conducted to heaven. But at length the sealed book of God's word was again opened—many began to look upon its wondrous pages, and thus to stand in “the way” of information, and “ask for the old paths.” The result was the great Protestant Reformation. This was attained at a vast expense of blood.—*Churchman.*

There is no way like the *good old way*. If we can find the way in which the prophets and apostles walked, we may walk therein. It is supposed by some that the doctrine of the New Earth and the Lord's return are *new doctrines*, but nothing can be farther from the truth. The new earth, the heavenly inheritance, is that for which Abraham looked, wherein he should receive the promise. It was the hope of Adam, when the serpent's head would be bruised, and what he lost by the fall, restored.

For this Noah looked, and Job, and Moses, and all the seed of the father of the faithful, and of this the prophets sang. In later times the apostles and martyrs and primitive Christians, looked and prayed for their Lord's return, were exhorted to patience, and waited his coming in hopes of a better resurrection in the restitution of all things, spoken of by the mouth of all the holy prophets since the world began.

These truths were partly forgotten until they were exhumed in the reformation, when this glorious vision again burst upon the astonished gaze, and was embraced by those who renounced the mummeries of Romanism. When we look for none other things but what Moses and the prophets have said shall come, surely we are walking in the good old paths, waiting the consolation of Israel.

INDIA.—Our readers are probably aware, that Bishop Wilson, the bishop of Calcutta, has been appointed the Metropolitan of India. He has recently made his primary visitation to the three dioceses in India, with which he stands connected in this new relation, and delivered a Metropolitan charge to the clergy of the same. This charge is a most important and interesting document. The main subject discussed “is the great struggle now going on in every part of our Church, on the rule of faith, and the matter and ground of our justification before God.” The bishop says that his impression of the danger of the Tractarian system, has not been diminished but increasing since 1833, when he delivered his charge on the subject, and this impression has deepened during the last seven or eight months. He says, “in India, my firm persuasion is, that if this system should go on, we are lost as a Protestant Church, that is, we are lost altogether.” The bishop presents, in a small compass, statistics which show that the great head of the church has not been unmindful of this slip of the vine planted by his right hand, but he has watched over it, and watered it with the dews of his grace, and already through it, given to Christ many of “the heathen for his inheritance.”—*Episcopal Recorder.*

THE GOSPEL does what was never effected by any other system. It dethrones sin from the heart—it restores the impress of Deity upon the soul—it reconciles man to his Maker—it bears up its possessor under a weight of afflictions—it converts a dungeon into a sanctuary—it makes martyrdom joyful—transforms death into a welcome friend—silences the thunders of Mount Sinai—gives a title to heaven, “life and immortality are brought to light by the gospel.”

ENTHUSIASM. Why is religious devotion so often branded with the appellation of visionary enthusiasm? People talk of enthusiasm for their country, enthusiasm in the cause of liberty, and yet they will not allow those who seek a better country, who are but pilgrims upon the earth, and are looking to that rest which yet remains, for them to feel enthusiastic anticipations of the state to which they are going, or to dwell with enthusiasm on the value of a liberty which shall forever emancipate them

from pain and from bondage! Devotional enthusiasm will prove, nevertheless, the most unjustifiable enthusiasm.

"Enthusiastic, this? Then all are weak! But rank enthusiasm to this godlike height, Some souls have soar'd, or martyrs ne'er had bled, Who, beaten by these sublunary storms, Boundless interminable joys, can weigh Unraptur'd, unexalted, uninflam'd!"—Young.

Foreign News to August 4th.

IRELAND.—The military force now in Ireland amounts to 35,000 men.

The following appears in the Naval and Military Gazette:—The Duke of Wellington is prepared to concentrate the troops in Ireland, and all the small detachments will be called in; barracks long unoccupied are ordered to be furnished for the accommodation of troops; and stations where, of late, only a company was quartered, will have a complete regiment. Far more is doing towards placing the country in a state to be defended than merely meets the eye. Troops are at the most convenient points for transmission; and we know that arms and ammunition are disposed at safe places in this country, for their being sent over when required.

Ireland is still in a vortex of agitation. The rent flows in without any apparent diminution, the priests are as active, O'Connell as energetic as ever. He keeps the ball moving amazingly. The agitation was never riper, the organization never more perfect, the funds never so plenteous, as at present. Government looks passively on, prepared for nothing but to extinguish the flame as fast as it breaks out. In this respect no change has taken place since the sailing of the last packet. O'Connell has published a statement of his finances, which, unlike those of the national Exchequer, shows a great surplus over expenditure. And he talks of further movements, having for their object the superseding of legitimate authority, which will put the quiescent policy of Sir Robert Peel to a still greater test.

WALES has been giving additional uneasiness to the powers that be. Two or three weeks back, it was believed that the *emeutes*, of which the southern counties of the Principality had been the scene, were exhausted, or at least subdued for a time. Recent events have proved otherwise. The Welsh breakers of gates, and midnight prowlers have shown a degree of tact and daring in their illegal perambulations which proves, not only that they are thoroughly banded together for a common object, but that they have perfect reliance on each other's fidelity.

SPAIN, with its bankrupt treasury, its disorganized, idle, and insolent army, flushed with success, though not with victory,—with the whole framework of society out of joint, and all the conflicting elements of discord at work—presents no solitary feature on which the eye of the patriot or the philanthropist can rest with pleasure.

The affairs of Spain comprise all that is of interest in the foreign news of the last fortnight. Espartero, overthrown, is nearly out of the field, and his Regency gone forever. The two parties which have brought about the revolution, will now begin, in all probability, to cut each other's throats—indeed symptoms of this friendly feeling has already developed itself at Barcelona.—*Wilmar's Times*.

CAMPMEETINGS.

SECOND ADVENT CAMPMEETING.

There will be an advent campmeeting, if time continues, in Exeter, Maine, about 20 miles from Bangor, near the road leading from Bangor to Dexter, on the same ground where it was held last Sept, to commence Wednesday, Sept. 13th, tents erected on the 12th, to continue a week or more; all those who wish to enjoy the privilege of a second advent campmeeting, are requested to come and bring their tents, or come prepared to erect them on the ground: those who cannot bring tents, can be provided for on the ground at the rate of \$1.42 per week, or 1 shilling per meal; some of our efficient lecturers of the west are earnestly solicited to attend, and ministers and brethren in general, brother T. M. Preble is requested to attend. Christian Herald please copy.

Committee. Moses Ames, William H. Ireland, Zenas Chamberlain, Thomas Stevens, Lemuel Smith.

Exeter, July 31st, 1843.

A SECOND ADVENT CAMPMEETING.

At North Springfield, Vt. will commence Tuesday, Sept. 5, in a beautiful grove a short distance from the Post Office. Br. Timothy Cole, of Lowell, will attend, and Br. Miller is requested to. As no other meeting of the kind may be held near this until our Lord shall come, we hope all the friends of the cause will attend, with tents. For Com. I. H. SHIPMAN.

CAMPMEETING NOTICE.

The committee have decided, the Lord willing, and time continues, to commence a campmeeting in Tuftonborough, N. H., Melvin Village, on Tuesday, Sept. 12th. We hope all the friends of our coming Lord in that vicinity will make their calculations to attend. It is on the shore of Lake Winepesaukee, so that all on the opposite shores can be conveyed by water. There is convenient land conveyance, as it is on the stage road from Dover to Sandwich. Good provisions can be had at reasonable rates by those who do not bring their tents.

Per order of the committee.

CAMPMEETING IN CONCORD, N. H.

To commence on Friday, Sept. 15, and continue one week, in a beautiful grove about one mile west of the railroad depot. Brethren, come up to this feast of tabernacles. May the Lord direct Br. Preble and other efficient lecturers to attend. Brethren who can, are requested to bring their tents. Provision will be made for those who do not bring tents, on the most reasonable terms.

For committee, C. S. BROWN,
J. S. RUSSELL.

SECOND ADVENT GROVE MEETING.

Will be held in Gloucester, R. I., if Providence permit, on land of Daniel C. Tourtellot, commencing on Wednesday, Sept. 6, to continue over the Sabbath. Brethren and friends of the cause are invited to attend. It is hoped that all who have tents and can come, will bring them, and be on the ground on Tuesday, the 5th. Board and horse-keeping will be provided at reasonable rates for those who may come from a distance.

For the committee,
DANIEL C. TOURTELLOT.

CAMPMEETING AT WINDSOR, CONN.

There will be a Second Advent Campmeeting, if time continue, in Windsor, Ct. on land owned by Richard M. Brown, to commence Sept. 13, and continue one week or more. All Second Advent believers, and others that wish to enjoy the privileges of such a meeting, are requested to come with their tents. Good accommodations for board and horse-keeping can be had at a reasonable price. Arrangements have been made with the steam boat company to carry tent companies or families at 25 cts each from Springfield to the ground, and also from Hartford to the ground. The regular price is 37 1-2 cts. Able lecturers are engaged to attend, and we hope there will be a general attendance.

Mr. Miller's son writes us that his father has had a second attack of his complaint, which was very severe. He is again on the gain, but is not able to go into the field at present. If he should recover, we hope he will come to Boston.

Letters received to Aug. 19.

NOTE.—Post Masters are authorized to send money for publications gratuitously; also to order and stop papers. Subscriber's names, with the State and Post Office, should be distinctly given, when papers are ordered or discontinued.

FROM POST-MASTERS.

Glasgow Ky 1; E Marshfield Ms; Rochester N Y 1; Bristol Ct; Hartford Ct 2; Buffalo NY; Barre, Ms; Eden Vt; Derry NH 2; Plymouth Ind 1; Wareham Ms 1; Unity O 3; Newport Me 1; Orrington Me 2; Acton Ms, all right; Dover N H; Brentwood N H; Peacham Vt 2; Jefferson O 1, pd to No. 120; Rixford's Flats NY 1; Walpole NH 2; Newport NH 1; Jamestown NY 11; Goshen NH 1; Brimfield Ms 1; Troy Pa 1; Enfield Ct 3,50; So Berwick Me 1; N Market NH 1; Low Hampton NY 2; Jeffersonville Vt 5; Brookfield Vt 1; Odean NY; Union Mills N Y 1; Guilford NH 1; Sherburne Falls Ms 2; Fitchburg Ms 2; Atkinson Me; New Ipswich NH 2; N Bedford Ms 1; Taunton Ms 1; Epping N H 1; Rutland Vt all correct; Stonington Ct 1; Corinth Vt; Northfield Ms 1; N Troy Vt; Contocookville, N H; Cabot Vt 2; Hartford Ct 1; Taunton Ms; Whitefield N H 1; Newark NJ; Erving Ms 1; Stephentown NY 1; Richmond Vt 1; Greenville S C 4. Portsmouth N H; Orleans Ms 1; Nantucket, Ms; Taftsville Vt 1; Hudson NH 1; Acton Corner Me 2.

INDIVIDUALS.

J C Baldwin 18 3-4 cts postage to stop paper, and no money to pay for the balance due; I. Tilts; L Boutell; I Randall 3; James Carless; T G Smith 12 1/2 cts postage, to discontinue paper, but no money rec'd for balance due; Ezra K Goodsell 3; D Burgess; D Gerry, \$1 due; D Fogg; B G Getchall; D Campbell; Elisha Ferguson 3; G S Macomber; T Goodwin 2d; Daniel Wood; Harvey Childs 1; Samuel Whitney; T H Haskins; R Ladd; Silas Temple, money not received; Wm Stanwood 3; Wyse & Co.; C Bullock, 5; I Weston 5; A Hackett; M Proctor; G S Miles 3; Wms Thayer; T L Tullock; S Harris 1; J B Larabee; F Wheeler 1; S Wade; C G Willey 5; Wms Thayer; J V Himes; J A Cole; B G Cole.

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J V Himes 9 Spruce St NY; T Cole Groton Campmeeting, Ms; G S Miles Albany N Y.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

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J.V. Himes, J. Litch, & S. Bliss, Editors.

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FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things. restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Extract from a Sermon

BY REV ROBERT ATKINS, LIVERPOOL, ENG.

“Preaching in ceiled houses, Sabbath after Sabbath, to the same congregation, appears to me little better than a mockery, when the awful state of Christendom arises before me, overshadowed as it is with the cloud of Almighty vengeance; and yet, were I to pursue the course that best accords with my present state of feeling—were I to cry aloud throughout the streets and lanes of this city, day and night—Woe—woe—woe to the inhabitants—woe to the corruptors of the pure gospel of the blessed Jesus, I should be regarded as a fanatical maniac; and, at the sacrifice of future usefulness, would only secure the lamentable satisfaction of having borne my testimony against a degenerate age, and an apostate church. My beloved hearers, I am well aware that the glance that I have taken, at this most alarming and exciting subject, is but ill calculated to prepare my mind, at least, for the deliberate investigation of the important doctrine which I have purposed to bring before you; but, depending for help, whence alone true help can come, I proceed to the consideration of my subject; and, that your minds may not be confused by a variety of matter, I shall confine myself, in the present lecture, to the delusion that

prevails respecting the state and prospects of the church, and of the world.

What is the opinion that the churches of the present day entertain of themselves, and of the world! My hearers, am I not stating a truth, when I say—Go where you will, either to the platforms of Bible Societies or Missionary Societies, or to the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success, of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be—that the world is mending every day through the influence of religious example, and that we may shortly expect the triumph of the gospel—the fulfilment of the promise, that the whole earth shall be filled with the glory of the Lord. Now, without stopping to inquire what influence such statements as these, or such opinions, howsoever modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture, and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity—that the tares should grow together with the wheat until the end of the age—not the end of the world, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus is the Lord?—When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation. The apostle Paul informs us that iniquity, which, at the beginning of the dispensation only worked by way of mystery in the latter days, would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares that, in the last days, *perilous times shall come*; for men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good—traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof—ever learning, and never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the truth; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Peter gives this addition to the awful picture. There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? Here, you perceive, my hearers, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second is of God's, which of the two will you believe? But, lest there should be any mistake, let us fairly and honestly enquire whether this description of God's giving, actually corresponds with the

present state of the churches, and of the world; and, in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to mine. And now, if we want a standard whereby to judge of the apostacy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the spirit, where the miraculous power, where the gift of healing, where the gift of prophecy, where the signs that were appointed to follow them that believed? What has become of the angel messengers, who so frequently appeared to the primitive Christians? Where is the confidence and brotherly love that made all things common; and where is the selling of all that we have, and becoming a disciple of the Lord Jesus? Where has the spirit of self-denial, and of cross-bearing, fled; where is the taking joyfully the spoiling of goods? Where is the persecution that all that live godly in Christ Jesus shall endure, and where is the being hated of all men for Christ's name's sake? Alas! alas! my brethren, the gifts of the Spirit are gone, and, I fear, most of the graces have gone with them; and, as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little, I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of the present day, with Christ; and where, let me ask, Oh! where will you find almost one feature of resemblance? There are none of you ignorant of the fact that our blessed Lord, while in the world, not only made an atonement for sin, but he also set us an example, that we might tread in his steps. He knew what was in man, he knew what would be his most dangerous besetment, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting place. To guard against this besetment, he chalked out a course for his followers, and for his church; and, let me tell you, it is the only one that can be safely followed; and what was this course? He became a pilgrim and a sojourner in a strange land, and would not have so much of the world as even a place whereon to lay his head; he took no thought for the morrow; he made no such enquiries as these, What shall I eat, what shall I drink, or wherewithal shall I be clothed; and, in praying to his Father, he could honestly, and with a sincere heart, say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound by our Savior's example, and, what is more, God's positive command is upon him to walk in these very steps, and to observe the very same rule. The Christian is called to be a sojourner, a pilgrim, and a stranger, in a strange land. The Christian is commanded to take no thought for food, for raiment, or even for life itself. The Christian is commanded not to lay up treasures on earth, and it is the bounden duty of every

Christian, by his open contempt of earthly possession, and creature comfort, to teach every sinner this fact, that the world is not worth the having: and, that all that is in the world is beneath the notice of the man who is on his trial for eternal happiness or eternal misery. Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world, find me the man whose conduct tells the world he is living for eternity, find me the church, who lay it down as a rule, that for the sake of thoughtless, world-loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths by their lives, and by their conduct:—men are probationers for eternity, the world is man's worst enemy, the world has damned millions of souls, and is damning millions more at this very moment. Renounce the world, come out from the world, beware of the world, overcome the world. I hesitate not to say, such a man, such a church is not to be found; the truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion, of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of sufferings in the flesh, as an evil that they are justified in using every means to evade, they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease. They are called to bear a testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a comforter in the person of the Holy Spirit of the living God, but they prefer to be without the comforter, rather than have the mourning. Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, We are rich, and increased in goods, and stand in need of nothing; and thus blasphemy is added to apostasy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace, tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, Oh! say, What are all these calculated to teach a pleasure-loving and a world-loving sinner! Go to the salaried dissenting preacher, who has found a resting-place in his five hundred, or his one hundred a-year, and see whether his stipulated income, or the round of duty for which it is paid, will give you any just idea of the leader and the exemplar of Bible pilgrims. Go to the opulent professing churchman, or the wealthy deacon, go to the *Christian* merchant, or the *Christian* shop-keeper, and learn the church's comment on the two notable commandments of our Savior, "lay not up treasures on earth," and "labor not for the meat that perisheth." Where, Oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity—the Bible sufferer for Christ's sake, Christ's living epistles, which sinners may read? Where have they their hiding-place? My brethren, my brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a

reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good, that he will go the length of making a three parts Christian to keep the enquirer in peace, that he may thus not only make his damnation the more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the spirit a thing inquired after? The sinner shall have it, but it will be counterfeited. Is peace, is joy, is a praying or preaching gift wanted? They shall be given, but remember, they are blessings and gifts too frequently of Satan's giving. Holiness of heart, and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity, are Satan's glory, and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example, do I revile them? Nay, but according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and, it is my constant prayer, that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the churches, who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before one hundred part of their corruptions and abuses could be brought before you in detail; even mere natural men and avowed infidels, have but to direct their eye towards them, and the feeling of disgust is created, and the cry of shame is extorted, because of their party bickerings and their un-Christian animosities; but, with the record of their unhallowed contentions, or with the abuse of the powers they possess, and their aspirings after more, I have, at present, nothing to do, it is enough for my purpose simply to point at their apostasy from primitive purity, and primitive simplicity, and their total want of primitive power; alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever hearing and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared, and the preparing objects of Almighty vengeance—startling though the language be, I dare not hesitate to use it, God has forgotten to punish, if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not nigh at hand. I fear much that the unconverted and backsliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes, they have shut their ears, they have har-

dened their hearts, and God has given them over to their strong delusion; they are believing the lie, and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness; but, blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit; and to them I address the admonitory language of my text, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

But, my dear hearers, I must take my leave for the present of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate, Gentile churches, who are fitting themselves for the fire, with which God will shortly plead with them: and I shall now direct your attention for a few moments to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate. But where, Oh! where shall I begin; the heart sickens the moment that the eye falls upon the mass of iniquitous abomination that lies before it. Take the Christian country in which we live, or, it may be better for our purpose, the Christian city in which we dwell; I ask, is it an improvement upon heathenism, to see a court at the opera on the Saturday night, and at the sacramental altar on the Sunday morning. Are balls, and concerts, and theatres, and race-courses, places of preparation for the judgment-seat, and places of training for the mansions of the blessed, and for the eternal companionship of an holy God? Were there not a Bible in our land, could the iniquities of the heathen be more gloried in than they are? And yet, this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand, and place your finger upon that portion of it which says, "Remember the Sabbath day and keep it holy," and go throughout the streets and markets of this city; and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year, take your stand in Hyde Park, and see how daringly and impiously the bulk of our nobility can insult the God of heaven! In front of every equipage, I can see in my mind's eye, an angel of the Lord crying aloud, for God's sake, for our own sake, "Remember the Sabbath day and keep it holy;" and I can hear the infatuated worms replying, Onward, onward, who is the Lord, that I should obey his voice? Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones; drunkenness, dishonesty, swearing, and lying, and every kind and manner of abominations, have uncontrolled license; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere. This, my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which the Gen-

tile churches have been shaking hands, nay, committing open whoredom, for fifteen hundred years. Tell me not, by way of palliation, that the persecuting spirit of the world is gone; the truth is, Christ is gone; there is no Christ in the churches to persecute. And, as to the individual Christian, there is too little of the image of Christ, and of the power of Christ there, to excite either the jealousy of Satan, or the malice of the world. Be assured, my dear hearers, whatever Christians of Satan's making, may say to the contrary, a God-despising, Christ-rejecting, Spirit-resisting world, doth not lack malice towards Christ and his followers. Let any minister of Christ fully take his Master's ground; let him begin at the palace, and, coming down through the members of the administration, the houses of parliament, the bishops' stalls, and the chairs of justice; let him tell every man, plainly, and honestly, what he is, what he is doing, and where he is going, and you will soon see the arm of the law stretched out against him; and let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield re-kindled, or some other more civilized invention in active operation, to rid the land of troublesome, soul-alarms, and Satan-disturbing disciples of Christ. But why should I keep my eye, and your, so long fixed upon the world; did not the first glance satisfy you all, that it was ripe for destruction? It is true, God is a long-suffering and a merciful God; but what can he do, that he has not already done? And, after having done every thing that was consistent with his own nature, and with man's position, as a probationer for eternity, for the church's reformation, and the world's salvation; and it were directly libelling God to say he has not done so; and after having done all this in vain, as far as either the reformation of the one, or the salvation of the other is concerned, a lengthening out of the day of mercy, would, in my estimation, be most unmerciful. I see it to be just a crowding of hell, with daily increasing victims, and a seven-fold heating of its eternal flames, by hourly-despised privileges. Because I love mercy, and pity the sinner, my continual cry is, Lord, come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord, come to judgment! and, because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment; and I am as sure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked's destruction; and as soon as this, his purpose, can be accomplished, it will be accomplished. Woe, woe, woe to the Bible-despising, gospel-hardened inhabitants of this land; for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is nigh at hand. Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day of grace is hastening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud, in the anguish of his soul, Oh! that thou, at least, that thou hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable—now they are forever hid from thine eyes, notwithstanding the awful sentence

Jesus Christ commanded his disciples to begin the preaching of the gospel at Jerusalem; and why? Simply because, though the national doom was fixed, individuals might be awakened, individuals might even at the last hour, be induced to accept of a Savior. Apostate churches of Christendom, the measure of your iniquity is full. Godless, Christless world, your destiny is fixed, your destruction is inevitable; but shall I not begin at Jerusalem? Oh! that in these last days, God would give me energy of body, and of mind, and the mighty power of his spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Savior.

Ministers of Christ, and ye men of God, who are scattered throughout the churches, suffer the word of exhortation; what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud, and their filth, and their shallows. I entreat you, in God's name, and for Christ's sake, put away your apathy, and awake from your slumbers; come out from amongst them, lest ye become partakers of their plagues. The cry is raised, Behold the Bridegroom cometh! as you value your souls, disobey—not the command; but "Go ye forth to meet him." 'Tis vain to imagine that, by remaining where you are, you may still be a haven for good. The Churchman will remain a Churchman, the Independent an Independent, and the Methodist, a mere Methodist, in spite of you; mother's children are they all. They do not bear the image of the heavenly, and I am satisfied, as regards the great bulk of them, the Father never begat them. The little zeal they have, hath self for its spring, and party aggrandizement for its object; and either self-interest or self-exaltation, constitutes the bond of this union. If ever they knew any thing of God individually, I am afraid that most of them have died in the weaning: when the sensible comfort, the milk that God hath provided for the babe in Christ was withdrawn because they had been long enough babes—they would not learn to feed upon the word—they would not take to the flesh and to the blood of Christ; and, consequently, that which was given them hath been taken away from them. The preaching gift, and the praying gift—yea, and part of the decently living gift, may remain; and because they must have peace, and because they must have joy, Satan will take care that they are furnished with both: but as to the life of God, and the image of Christ, they are scarcely any where to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them? Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostacy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? Oh, no. You will uniformly find them on the side of the scoffer, and they will tell you, We are doing well—we are increasing in goods, we are triumphing, we are reigning, and what care we for the promise of his coming. Men and brethren, from this moment come out from amongst them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony bold-

ly and openly against them, and thus you may succeed in alarming some of them. You are injuring them, you are hindering the work of Christ, you are weakening one another's hands by continuing in your present position. Oh! may the spirit of Elijah, who must first come, and of John the Baptist, be given unto you, let your loins like theirs, be girded about; let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper; "Prepare to meet your God." I have a conviction on my mind, that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, and that this last trumpet, will, under God, either have the effect of hardening, or of saving the sinner. I clearly see that both processes have already commenced under my own ministry, and if you, my fellow-laborers, will only be faithful, and in your several spheres and stations stand out boldly for God, the harvest of this land will soon be ripe. I feel as if death or life was in every word; and every time I make the enquiry, Watchman, what of the night, the answer cometh with an increasing thrill to my soul, the morning cometh, and also the night; and, oh! may every soul now before me, tremble at the voice of the Spirit, and take the prophetic warning in time, make haste—return—come. Ministers of Christ, men of God, to your knees for oil, to your Bibles for light; away with every trapping of worldly policy; strip your party colored robes of Satan's weaving; take to you locusts and wild honey; have done with the poisonous dishes of man's providing; strengthen your loins as with a girdle, with the promise of his coming, with the blessed hope of the glorious appearing of the great God and your Savior, and let your voice be an united voice—the voice of one crying in the midst of this wilderness of apostacy, blasphemy, ignorance, pollution, and sin.—"Prepare the way of the Lord." Thus will you be "like unto men who are waiting for their Lord;" and take the promise for your comfort. "When he cometh, and shall find you thus watching: verily, I say unto you, that he shall gird himself, and make you to sit down to meat, and will come forth and serve you.—Amen."

The Doctrine of our fathers.

We copy the following from a sermon on the "Preparation for Christ's Second Coming," published more than one hundred years since.

Watch for Christ's coming. This is a necessary duty incumbent on all Christians. What I say unto you, says our Lord, I say unto all, watch. Carnal security is an evil that is incident to all sorts of Christians, young and old. 'Tis incident to young Christians; they have so little experience of the power of sin, of the prevalency of temptations, and of their own weakness, that they are apt to grow self-confident, and to trust to their own good resolutions; and so, remitting of their spiritual watchfulness, are oft times wofully ensnared. 'Tis incident to old experienced Christians: Noah, Lot, David, and other saints, were surprised with fearful temptations, and carried into gross sins, even when they were old, and after many experiences of the love and grace of God. The wise virgins did not sleep, till their main work was, in a great measure, over. 'Tis said to the commendation of king Jehoshaphat, that he walked in the first ways of his father David. It seems that David's first ways were his best ways. Alas! there are few Christians whose last days are their best days. I say, then, that carnal security is incident to all sorts of Christians; and it is incident to them even after solemn duties, and after special manifestations of God unto them. We see this in Christ's disciples. They had been partaking of both

sacraments, of the Old and New Testament, the passover, and the Lord's supper; and Christ himself being the administrator, I doubt not there were special measures of the Divine presence on that occasion: yet soon after, even that same night, when they had gone out into the garden, they could not watch with Christ one hour, no, not the best among them; they fell asleep again and again; and their bodily sleep, in such a season, did sadly bewray the security of their souls. Now, many of you have of late been at the Lord's table, drawing near to God in a most solemn ordinance; and some of you have, it may be, had special manifestations of God, and rich and sweet experiences of his love and grace in the use of that ordinance. Yet your danger is great. Satan is ready to lay your soul asleep, and ye have ill hearts that are much inclined to spiritual sleeping and slumbering, so that ye need to take heed to yourselves. Some sad temptation may be at hand. Watch against spiritual pride and self-conceit, and against spiritual sloth and laziness. Watch, lest the subtlety of Satan, and the deceptions of your own hearts, rob you of the fruit and benefit of duties and ordinances, and particularly of that great ordinance of the Lord's supper. And watch continually. The lamp in the Tabernacle was to burn always, viz. in the night season; for Aaron was to light the lamps at even. And what is our whole life in this world, but a dark night of temptation, wherein our candle should never go out? When ye put your danger farthest off, then it is nearest at hand.

1. Consider who comes. It is the Lord Jesus Christ. And is it not necessary for his honor that ye should be ready? What master having gone abroad, will not reckon himself affronted by his servants, if upon his return with great solemnity, he find them idle, slothful, gadding abroad, eating and drinking with the drunken, so that he is not attended and waited on? On the other hand, will he not reckon himself honored by them, if he find them busy at work, waiting for his coming, ready at his call, that when he knocks they may open to him immediately? So here, Christ is our Lord and Master. And who is so great and glorious a Master as he is? Surely our preparation should be such as may be answerable to the glory and dignity of so great a Master.

2. Consider the manner of his coming. O how glorious it will be! He comes in power and great glory. If you were called to meet some great king, riding in great pomp and state, what preparation would you make? And ought you not much more to make ready to meet the great King of kings coming in all the glory of the upper and better world? He comes, not as in the days of his flesh, in the form of a servant, but in the glory of his Father; attended, not by a few fishermen, but by a glorious retinue of innumerable angels: riding, not upon an ass, but upon the clouds or heaven; and environed with flaming fire. Surely the glory of his coming should greatly influence your preparation.

3. Consider the end of his coming. He comes to take account how you have behaved during his absence, and how you have managed the trust committed to you. So, it is said in the parable of the talents, After a long time the Lord of these servants cometh, and reckoneth with them. And says the apostle, every one of us shall give account of himself to God. The account will be so strict, so particular, so impartial, that we should all tremble at the thoughts of it, and do our utmost to have our accounts ready. Having a reckoning to make up, and such a reckoning as that shall be, we should have our accounts ready stated and balanced. It will be your final and last account; He comes to count and reckon with you once for all. Therefore if your accounts be not ready, then they can never be ready; for, there will be no more trial after that. And you know not how little time you may have to get your accounts in readiness. Therefore ye should be always ready.

The volume of the "Glad Tidings," thirteen numbers, is now completed. We have a few complete sets on hand, containing most important and interesting matter, which can be had at this office, price fifty cents.

SIGNS OF THE TIMES.

J. V. HIMES, J. LITCH, AND S. BLISS, EDITORS.

"THE LORD IS AT HAND."

BOSTON, AUGUST 30, 1843.

To our Opponents.

The following sentiments of ministers of the Gospel are fair specimens of the sentiments of our opponents, whether of the church or world, respecting Christ's immediate appearing; and there seems to be among them a perfect harmony and union of feeling upon this subject.

"It is the most stupid and mischievous delusion that ever existed."—*J. Dowling.*

"It is like blight and mildew upon the piety of the churches." "It is a curse to the community."

"It is a disgrace and reproach to those who encourage or countenance those who preach it."—*Christian Watchman.*

"They are grossly deluded by the great Adversary of souls."—*Prof. Pord.*

"If there are in Heaven's Magazine any bolts red with uncommon wrath, they must be reserved for such fellows as Himes and his tools, who have thus deluded and tormented society. We must speak out, and we will; these men are the worst enemies of God."—*Olive Branch.*

Now, Brethren,—for to professed followers of Christ and ministers of the Gospel we address ourselves, "if any err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins. We will suppose you have thoroughly examined the subject, for, "He that answereth a matter before he hear-eth it, it is folly and shame unto him." We would therefore affectionately and earnestly entreat you to show us wherein consists our great wickedness and delusion for which we are thus condemned. Is it after diligently, candidly, prayerfully comparing scripture with scripture, for believing that this earth will be purified in the restitution of all things, restored to its original heaven-like purity and beauty?" Then why are we to be more traduced, condemned, than "the whole church in its purest and best ages?" Tell us why.

We have abundant testimony that this was "the faith once delivered unto the saints." Irenæus, one of the best christian writers of the second century, says, "nature renewed and set at liberty, shall yield abundance of all things, being blessed with the dew of heaven, and the great fertility of the earth, according as has been related by those ecclesiastics who saw St. John the disciple of Christ, and heard from him what our Lord taught concerning those times."

Papias, Bishop of Hierapolis, and a martyr, and contemporary with St. John, was of this faith; he says, "that he did not follow various opinions, but had the apostles for his authors, and that he considered what Andrew, what Peter said; what Philip, what Thomas, and other disciples of the Lord, what they spoke, and that he did not profit so much by reading books, as by the living voice of these persons."

The Council of Nice, which convened at Nice in Bithynia, A. D. 325, and consisted of 318 Bishops, representing the whole church in Europe, Asia and Africa, speak thus, "The world was made inferior because of fore-knowledge, for God foreknew that man would sin. Therefore we expect New Heavens

and a new earth, according to the holy scriptures, at the appearance and kingdom of the Great God and our Savior Jesus Christ. And then, as David says, the saints of the Most High shall take the kingdom, and the earth shall be pure, and holy, the land of the living and not of the dead."

"In opposition to this view, there is no trace of any belief in the primitive church from the time of our Savior, prior to Origen, who flourished in the middle of the third century." This you must know. Then why vilify and condemn us, and not the primitive christians, who were of the same faith with us? Tell us why.

Why denounce us and not Luther, Calvin, Mede, Bunyan, Dr. Gill, Sir Isaac Newton, Bishop Newton, Wesley, and others of the greatest and best minds that God ever sent into this world, who believed the same? Tell us why.

Is it for believing that Christ will come personally and reign with the saints on the earth during the millennium? Then why ought we to be condemned and punished more than the whole christian church, from the time of the Apostles to the time of Daniel Whitby? for not any saint, or father, or eminent man in the primitive church, received or admitted the doctrine of the millennium, except it was at the coming of the Lord Jesus with the resurrection of the dead; neither the Greek nor Latin, nor Lutheran, nor any one of the Reformed churches, does now, or ever at any time has acknowledged the doctrine of the millennium in this world by creeds, confessions, or approved standards of faith; and further, never a man (whose writings have been enough esteemed to be preserved in the world) came forth to preach the doctrine of "peace and safety" to the world, and a spiritual millennium to the race of the first Adam, without any resurrection, until Daniel Whitby, D. D. who died in A. D. 1726.

The assertion has been made to the public and contradiction challenged, "that Dr. Whitby's honorable name is the first and earliest whose writings can be quoted in support of this doctrine among the writers and orators of a spiritual millennium, before the Lord's appearing; and that Dr. Whitby gives credit to no other man for the discovery, but puts it roundly forth as his own opinion singly."

Is it for believing, after mature reflection and thorough investigation, that we have found the time designated by the word of God for the commencement and termination of the prophetic periods? Then why are we to be censured and condemned more than Bishops Newton, Faber, Dr. Gill, Dr. Adam Clarke, and other eminent men who have done the same? Tell us why.

Why are we to be condemned and punished more than many among yourselves who have inspired this wicked world with the hope of a long time of universal peace and safety, plenty and happiness, to commence about the year 1866 or 2000? Tell us why.

Is it for fully and firmly believing these things, for proclaiming them to the world, and for earnestly contending for the faith once delivered to the saints? Is this the reason? Is it for proclaiming our belief, that we must be thus anathematized? If in none of these things, in what has our offence consisted? Do tell us wherein is this "most stupid and mischievous delusion that ever existed," this "delusion of the great adversary of souls." We pause for a reply.

Sympathy with Christ.

We are often asked if it would give us pleasure to have the Lord Jesus come and destroy all the wicked, implying that none but demons could have any such wish as that. A Methodist brother was asked the same question by his bishop a short time since. The brother replied that he hoped he loved the appearing of Christ, and he believed, to have his Savior come would give him joy. As for the wicked, Christ's enemies, his sympathies were not with them, his sympathies were all with Christ; he thought Christ as much entitled to his sympathy, as Christ's enemies. He said that moreover, whenever Christ did come, there would be sinners in the world, for it is to be as it was before the flood. And if the world should continue thirty years, the wicked would not be benefitted, for there are more born and go down to perdition, than there are converted, so that his compassion would dictate that this stream be checked, and no more be born to increase the numbers of the lost.

After many other questions, the bishop asked how he should feel if the Lord did not come? The brother replied that as that addressed itself to his pride, he hoped the Lord would give him great humility; and if he had any pride left, would take it all away, then he should have nothing to fear. The bishop soon found that he had better not ask an adventist any more questions in public: for they have to take before hand no thought what they shall answer; and have only to open the word of God and read from the sacred scriptures, a thus saith the Lord on any point respecting which they may be questioned.

REMEMBER LOT'S WIFE.—Having escaped from the doomed city, she could not resist the temptation again to look back, and doubtless cherished in her heart a desire to enjoy longer the pleasures she was commanded to leave. Therefore God made her an admonition to all who should after her set their hearts on forbidden objects.

We are now looking for the blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ, when the elements will melt with fervent heat, and the works of this world will perish as did the cities of the plain. And shall we hesitate in our course? Shall we falter as she did, just as we are about to receive our reward? Shall we hesitate to choose between the follies of this world and the glories of the next? Can we not watch one hour? Shall we become cold in the affections of our hearts, when a few more days of toil will usher us into our everlasting abodes?

If we look back to this vain world, and cling to anything here; if we set our hearts on aught there is here below, and cannot give it up, we may be left to perish with it. We must feel to lay everything upon the altar, willing that God should do as it may seem good to him with all that we hold dear in this world. And all our hopes and wishes must reach forth to those things beyond the veil. That world must be our home; there must be our treasure, and there our heart. Let us see to it that we be not overcharged with surfeiting and the cares of this life, and so that day come upon us unawares; and also see that our hearts are not looking back to the world, to the flesh pots of Egypt. Remember Lot's wife.

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN." Holy and Reverend is the name of the Lord: and man should not lightly or thoughtlessly approach the presence of his Maker, or with undue familiarity speak his name. The Jews had such a reverence for his name, Jehovah, that they seldom pronounced it, but instead, made use of Adonia, which signifies, my Lord. He is called the Eternal God, the Everlasting, the High, the Holy the Living, the True, the Merciful and the Mighty God, the Lord God, the God of Israel, the God of Hosts, and the God of Heaven. He is known by the name of Emmanuel, and calls himself I AM. He is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. God is called the Word, the Amen, the faithful Witness, Alpha and Omega, the Beginning and the Ending, the Lord which Is, and which Was, and which Is to Come, the Almighty. He is called the Ancient of Days, the Prince of Princes, the King of Kings, and the Lord of Lords, the Father, the Son, and the Holy Ghost. He is the Creator, the Preserver and the Sustainer of all things, Omnipotent, Omniscient, and Omnipresent, from Eternity to Eternity, without beginning of days or end of years. The King Eternal, Immortal, Invisible, the only Wise God.

Such is the Being we are commanded to worship, to whom we are to render the homage of our hearts, to love with all our heart, soul, might, mind and strength, to whom we are to pray in secret, as to our Heavenly Father, when we enter our closet and shut our door. How ought we then to humble ourselves before his great and holy name, and not rush heedlessly into his presence, nor take his name upon our lips in a thoughtless or indifferent manner. When we approach him we should realize what he is, and that he is the rewarder of those that diligently seek him, and should approach him with the utmost reverence and humility. Then we shall not approach him irreverently, or take his name in vain.

DESPISE NOT PROPHEYSINGS, is the admonition of the apostle. It is now very fashionable to despise prophesyings; but is not that despising him who is the Author of all prophecy? It is very fashionable for these despisers of prophecy to claim that there is enough revealed for us to do our duty to God, and nothing else concerns us. True, but is there anything in revelation that is not revealed? if so, it can be no revelation; nor can that be prophecy which does not foretell future events. Again, who can say there is anything revealed in the word of God that is unnecessary for our growth in grace or our progress in sanctification? if there is any useless revelation, why is it revealed at all?

The Bible does not mark out certain portions of its contents, and require us to study such in preference to other portions; neither does it indicate that any other part of the word is to be set aside as of no or less value. If one has a right to mark out certain portions of God's word as not essential, another surely has the same right to set aside other portions; and so on until soon there is no part of the word but some will reject. Again, if a *christian* is guiltless, in rejecting a part of the word of God, how can he condemn those who reject it entirely, and who are the more consistent of the two?

God would never have revealed anything to man without some important end in view, nor would holy men have written as they were moved

by the Holy Ghost, that which man can be guiltless in treating with the slightest indifference. It is therefore our duty to be familiar with the whole counsel of God, to know his whole revealed will respecting us, that when the Lord speaks, we may hear.

These despisers of prophecy often quote "the secret things belong unto the Lord our God" as proof that the things which are revealed do not concern us. But has not the same Being said that "the things which are revealed belong unto us and to our children forever?" and the reason given is "that we may do all the words of this law." Let us not reject then that which is given to us and our children forever; but let us endeavor, God helping us, to be familiar with, that we may do all the words of God's law. "Search the Scriptures," said our Savior; and that he had reference to the prophecies is evident, for he said "they testified of him." Peter assures us that "we have a more sure word of prophecy whereunto we do well that we take heed as to a light shining in a dark place." But how can any portion of prophecy be a sure word or a light in a dark place to those who despise prophesyings?

Those who turn a deaf ear to any of the commandments of God, or refuse to examine any portions of God's holy word, must run a fearful risk. They are liable to reject they know not what—to wonder and despise and perish. They practically say to their Maker, that they are indifferent to the revelations of his will and his plans of mercy to a dying race. It is a species of semi-infidelity, of German Neology, which is fast spreading over our land, contaminating all within its reach. O that men would realize that the prophecies which they despise are the oracles of the living God, and that though heaven and earth shall pass away, not one jot or tittle of it will fail of its fulfillment. If then any are ignorant of these predictions, such may suddenly be overwhelmed for their unwillingness to learn of God, in the day of their fulfillment. Despise not prophesyings.

"GO WORK IN MY VINEYARD." God has something for each servant of his to perform, no one has a right to be idle. God has not called all to perform the same duties. Some are competent for public lecturers and teachers, others are more serviceable to the cause of truth, in going from house to house, and from heart to heart, at the domestic fireside, in the shop of busy industry, and with the laborer at his toil; as we read, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Every one has his appropriate office, his appropriate calling and work. God requires nothing more of us than he has given us the ability to perform. To some he has given ten talents, and to some, only one; each one is required to use the talents given him, and add to them other talents, and not wrap them up in a napkin. Time is short; and what is done must be done quickly. The souls which are to be saved must be plucked out of the fire ere the door of mercy is closed forever. The light which is to be disseminated, must be made to shine ere the darkness of eternity enshrouds the unconverted with despair.

Now is the time to be faithful in warning and entreating our friends, and to send publications to those with whom we have no immediate access. If we do our whole duty the blood of souls will not be found in our skirts.

THE POWER OF TRUTH. It has been a matter of astonishment to see how giants in the wisdom of this world and intellectual greatness, when they have attempted to disprove the coming of Christ, have been entirely foiled and totally routed by some of the weakest of God's servants. This can only be accounted for by the *power of truth*. "Truth is mighty and will prevail." A weak man, with the panoply of truth for his defence, may safely cope with the mightiest and most successful disputants who dare oppose the truth. This has been aptly compared to a weak man standing upon a solid rock and wrestling with a giant whose feet are sinking in the mire. The weak man, with such a foothold, can sway his adversary to the right and left as he may please,—without a foothold, his opponent is powerless. Even so is the man who contends for the truth. He can stand on the solid ground and fear none of the champions of sophistry and error. Thus it is not the strength of mind that has given the Adventists such advantage over their opponents; but the eternal truths of the sure word of God have given us the victory over all the objections that have been brought against the doctrine of the Advent near.

THE TENT MEETING AT BUFFALO.—The Buffalo Advertiser of Aug. 12th, says of the Tent Meeting in that city, "We are happy to learn that thus far all the exercises have been marked by the observance of order and decorum."

Brother Himes writes as follows.

DEAR BROTHER BLISS:—We have just closed our meeting at Buffalo. It was a glorious and successful effort. The city is fully aroused, and the result will exceed our most sanguine expectations. I shall give a more particular account soon. On Monday I go to Montreal, Canada East, to see, and aid brother Hutchinson. Shall be at Boston about the first of Sept. Things are prosperous here. Brother Barry is doing well. J. V. HIMES.

Rochester, Aug. 19th, 1843.

THE BIG TENT IN CINCINNATI, OHIO.—We have at the request of friends west, concluded (if God permit) to pitch the Tent in Cincinnati, on the 15th of September. Lectures on the Advent, by Brother Storrs, and others, will be continued from ten to fifteen days. J. V. HIMES.

Buffalo, Aug. 12th, 1843.

SCHENECTADY.—CORRECTION.—It will be seen, by the above notice, that the Tent will not go to Schenectady, as intimated in our last. We trust a meeting will be held in that place. Arrangements will be made at the Ballston meeting.

TO CORRESPONDENTS.—Wm. Emmons is informed that we are already doing all we can to prepare the nations for the repeal of grievances. And we not only expect soon to see broken the iron yoke which is on Ireland's neck, but an end put to all oppression at the coming of our Lord Jesus Christ.

ADVENT CAMPMEETING

Advertised to be held at Stepney, Ct. near the Housatonic Rail Road, 12 miles above Bridgeport, will not commence till Aug. 30.

We have received the first number of the "Advent Chronicle and Tent Reporter," which will be

issued as occasion requires. The first number is dated, Great Tent, Cottage Garden, Buffalo, New York, Aug. 12, 1843.

THE MILLENNIUM.—If we were to realize a temporal millennium in this world, it is natural to suppose it would partake strongly of the *spirit* now manifested by those who are so strong in the belief of such a state. The following which we cut from the "Olive Branch," a paper devoted to Christianity (2) *Polite Literature* (3) Popular fictions, Novels, Scandal, &c. &c., for the corruption of American youth, is a specimen of what we daily find in kindred prints.

"If, as some state, but with how much truth we judge not, Himes is speculating out of the fears which he can excite on one of the most momentous subjects which ever did, or ever can agitate the human mind,—his *depravity* as far exceeds that of Judas, as the latter was remote from the pure spirit of the beloved disciple. No castigation could be too severe for his unmitigated *hypocrisy* and unparalleled *rascality*. Talk of obtaining money by fraudulent pretences,—indeed farther, by *highway robbery*,—here is *criminality* of a deeper dye. What greater deception can be practised?"

The above is a specimen of the sympathy which brother Himes is constantly receiving from those called Christians, while he is hundreds of miles distant, sacrificing the comforts of home, family and friends, enduring all the reproach obloquy and contumely which a scoffing and ungodly world can heap upon him, and exhausting all his means, strength and energies, in proclaiming the evidence of a coming Savior, that his fellow beings may be warned and prepared for that momentous event, and his skirts clean from the blood of souls. There are very few papers, and we might say none, that so often unburdens itself and opens its heart to the public gaze, displaying its real character, as this same Olive Branch, particularly when it knows brother Himes is not here to defend himself. It is however a cause for thankfulness, that all who can give vent to such dire and hateful passions, are found arrayed against the doctrine of Christ's coming. The Olive Branch is filling its appropriate office; for what concord hath Christ with Belial. We hope we shall never be guilty of any act that will call forth the approval of such. While we see such spirits arrayed against us, it is evidence that the enemy of all good is dissatisfied with our course; but if we should receive their approval, we should need no greater evidence that we were not on the Lord's side.

Letter from J. D. Johnson.

BROTHER BLISS.—I have been in Western New York, now upwards of nine months, and the greater portion of the time in Monroe and Livingston Cos. Scores have been converted (most of them after I left) in some of the places where I have been endeavoring to raise the cry "Behold the bridegroom cometh," and some in every place have been led to see a new beauty and glory in God's word. I have been in several places where brother Beach had given lectures. They produced a deep impression, and were followed by glorious results, when followed by suitable efforts; and no great opposition from the Clergy. Many even now are ready to rise up and call him blessed.

I have scattered about three hundred dollars worth of books and papers, for which I paid myself, and have not now three dollars in my pocket; in a word, I have endeavored to show my faith by my works, "giving and not expecting to receive again," blessing God for the privilege. I have followed my Master's word good, I forsook home, (Worcester,

Mass.) friends, brethren and all, for the gospel's sake, I have found homes, fathers, mothers, brethren, &c., with persecution. Praise God that "we are counted worthy to suffer shame for his name." I have seen two ministers who had calculated the prophetic periods, without the knowledge of Mr. Miller's calculation, and agreed with him. I heard of two or three others who said 15 or 20 years ago that the Millennium would commence in '43. How have so many, unknown to each other, come to the same conclusions, in different countries, and in different parts of our own country? I refer to what has been heretofore in your paper. I answer, the time is now come when the prophecies were to be unsealed.

In June I lectured in Rushville, town of Potter, Yates Co., when Stephen T. Loomis, an Infidel, mocked at the revival there last winter, thinking it all the creating of sympathetic feelings. The inconsistencies of Christian professors, and some apparent contradictions in the Bible, combined with the influences more or less operating upon every natural heart, had led him to infidelity. He said to me, after he had heard a few lectures, "I have been a sceptic for ten years, but you have convinced me the Bible is true, and I feel that I am not in a right situation. I see some consistency in the christian heaven. You have explained the Bible to me." He was so well acquainted with history that he could readily see the application of prophecies. He inquired into the plan of salvation, and wanted to know if the preachers did not *mystify* that also too much? I endeavored to point him to Christ. His wife and another lady were converted before I left. I received a letter, dated July 10th, from him in which he says, "I have found the pearl of great price. I am happy, my wife is happy. Glory to God, we are going to heaven together." Amen. Yours in haste, J. D. JOHNSON.

Rochester, N. Y. Aug. 1843.

The Plainfield Camp-Meeting.

EXTRACT FROM A LETTER.

BROTHER BLISS.—It may be interesting to many of your readers to learn something of the results of our Plainville Camp-Meeting. It continued one week, the weather mostly favorable, and was one of the best, nay the very best meeting I ever attended. And to this, multitudes who are now praising God for this meeting, would most heartily respond. Little, it is true, was effected in the conversion of sinners; some few found peace in believing. But the children of God were blest, beyond any measure hitherto known in their experience. Their faith in the coming of Christ this year becomes stronger, and a preparation to meet him with joy, was most prayerfully sought. The subject of entire consecration to God, was the all-absorbing theme in our meetings for prayer and conference, and was clearly and ably presented in several discourses from the stand. And never did I witness such searchings of heart, such confessions of sin, and such displays of the spirit and power of God, as were manifested during the last days of our meeting.

Dear reader, may you be filled with the Spirit and be ready to meet Christ this year. L. C. COLLINS. Hartford, Ct. Aug. 22, 1843.

Bro. J. S. White writes us a similar encouraging account of the Plainfield Campmeeting.

DR. GRANT.—Late advices from Dr. Grant, of the Mission to the Nestorians, represent his life to be in danger in consequence of the disturbed political state of the country.—N. E. Puritan.

PURITY OF HEART.—There is no true felicity but in a clear and open conscience; and those are the happy conversations, where only such things are spoken and heard, as we can reflect upon afterwards with satisfaction, free from any mixture of shame or repentance.

Storms in the conscience will always lodge clouds in the countenance.

SIGNS OF THE TIMES.

BOSTON, AUG. 30, 1843.

Future operations—Meeting in Ohio.

We have it in contemplation, after the meeting at Buffalo, to make ONE GREAT RALLY in the state of Ohio. About the 15th of September, we wish to commence a meeting at Cincinnati, or some eligible point in that vicinity, where we hope to see one *mighty gathering* of those who are looking for, and loving the appearing of our Lord.

We intend to publish a paper there for a time, which will contain the *reasons of our blessed hope*. It will be similar to the *Good Tidings*. In addition to the paper and the large lot of publications already sent to that region, we shall send more. We intend, if we are permitted to meet with our brethren in that part of the country, to distribute about \$2,000 worth of publications in that portion of the Union. We shall, as far as practicable, supply every town with a library. We shall furnish all ministers also, who will read on the subject, if they cannot furnish themselves. We mean they shall be left without excuse, in the great day of the Lord. This is our purpose, by the Divine blessing, if it takes *every farthing we possess*.

Any who feel like making an investment in this "*speculation!*" can have the privilege. Any of the Lord's stewards who feel like helping us in this enterprise, by doing so, will enable us to extend the operations still more extensively. We mean to discharge our duty, let others do as they may.

Letter from J. Weston.

DEAR BROTHER BLISS:—I have just returned from a tour of visiting the brethren where I lectured last winter to see how they did. In my visit I found one minister who believes in the resurrection from the dead. He said he believed that we should have bodies of flesh and bones. The first minister I have found, except Second Advent, who was not a Sadu-see, but I could not find evidence that he loved the Savior. When I told him that the Bible revealed the time of Christ's second coming, he repeated the words of Pope.

Heaven from all creatures hides the book of fate—
All but the page prescribed their present state.

I told him I was astonished to hear him, a minister of Jesus Christ, quote an ** Infidel* as proof that the Bible did not reveal the time of the second advent. He seemed confounded. I talked with him several hours, and left with an earnest request that he would be converted and become as a little child.

Last Saturday and Sunday we had a meeting at Newbury, and a better time I never had. The Holy Ghost came on us and filled all the place where we were sitting. The believers were from several towns. Such a melting time as we had at the Lord's table was most precious. There were six denominations together, celebrating the dying love of that Savior which we expected soon to see. We could all exclaim "It is good for us to be here."

The many around were confounded and exclaimed, "what a change Millerism has produced. No party animosities or sectarian interests, but behold how these love one another."

The brethren and sisters grow stronger and

stronger, and are more filled with the Holy Ghost. Yours in the glorious hope, &c.

* We believe that Pope died in the Communion of the Roman Church. ED. SIGNS.

ANOTHER MILLERITE.—The learned John Selden, some days before his death, sent for Archbishop Usher and Dr. Langblaine; and among other things, told them that he had surveyed most of the learning of this world—that his study was filled with books and manuscripts on various subjects—yet he could not recollect any passage out of infinite volumes that he could think of with half the satisfaction which attended his contemplation of the Sacred Scriptures. He pointed out one particular text, that greatly comforted and refreshed his spirits: "The grace of God, which bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we shall live soberly, righteously, and godly in this present world: *looking for that blessed hope, even the glorious appearing of that great God our Savior Jesus Christ.*"—*N. E. Puritan*.

THE DETERIORATION OF THE CHURCH.—Half a century since, it was the opinion of the most judicious British writers, that Germany, through the medium of her novels and dramatic writings, was undermining the morals and manners of nearly all Europe. It is a question for serious and reflecting minds in our own country, how far she is exercising, at the present day, an analogous influence on the theology and religion of our churches and people.

That writer would deserve well of the Christian community, who should faithfully and accurately trace the progress of deterioration in our churches during the last twenty years. The writer who should point out the methods by which the malady may be effectually arrested, would establish still stronger claims on the gratitude of every friend of Zion.—*N. E. Puritan*.

The only way of arresting this malady is by the coming of our Lord Jesus Christ, who will send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father.

ED. SIGNS.

CASUALTIES, MURDERS, &c., IN FOUR MONTHS.—Some reader of the New York papers kept an account of casualties, &c., chronicled therein, which took place in the United States during the first four months of the present year, which he published. A correspondent of the United States Gazette has taken up the subject, and added thereto those which have come under his notice since, from reading the multitude of newspapers from almost every State in the Union, viz. a record from January to July, 1843.

"Six hundred and twenty-eight houses and stores burnt, with a part of their contents, estimated at three millions of dollars.

Nine hundred and fifty accidental deaths, about one half drowned, most of which occurred on the Ohio and Mississippi rivers, and on the Lakes. A portion were emigrants, going to the far west.

Two hundred and fifteen murders, by guns, pistols, bowie knives, &c.

Fifty six by fire-arms, imprudently handled.

Forty-five by clothes taking fire.

Forty-six by lightning.

Forty-three by falls from horses, upsetting carriages, &c.

Eighty-six by suicide !!!"

LO THIS IS HE OUR GLORIOUS LORD.

Savior! my spirit longs

To see the glorious day

When saints with joyful songs

And lifted eyes shall say,

Lo this is He our glorious Lord,

He comes according to His word.

He comes to set us free

From every galling chain,

In glorious liberty,

In endless life to reign.

Lo this is He our glorious Lord,

He comes according to His word.

To David's glorious Son,

The glad Hosanna raise,

His blissful reign begun

Shall last through endless days,

Lo this is He our glorious Lord,

He comes according to His word.

From sin, and death, and hell,

We evermore are free,

With Christ henceforth to dwell,

And all His glory see.

Lo this is He our glorious Lord,

He comes according to His word.

The Savior promis'd long,

Appears on earth to reign,

Awake the swelling song,

Loud peal the lofty strain.

Lo this is He our glorious Lord,

He comes according to his word.

With voice as thunder loud,

Or mighty Ocean's roar,

With knees before him bow'd,

We'll praise Him evermore.

Lo this is He our glorious Lord,

He comes according to His word.

C. FITCH.

A. WARFIELD, writes from Holliston.

"There are a few friends here who will not look back, having once put their hands to the plough, remembering that the grace of God which bringeth salvation, hath appeared to all men, teaching them to deny all godliness, &c., looking for that blessed hope, yes, blessed hope, and the glorious appearing of the Great God and our Savior Jesus Christ.

May the Lord bless you and your companions in the cause you advocate, and enable you to do much good in the name of Him who has commanded us to watch till he come. May the Lord grant us grace to wait patiently till He come. Praise the Lord for His goodness, yea, praise Him for His abundant mercy."

Extract of a Letter from H. F. J. Scribner.

DEAR BROTHER HIMES,—I still continue full in the faith of soon seeing my Lord. The advent has some opposition in this quarter as well as in other places, but God has promised to be with his children unto the end, if they trust in him. I have seen those who have stood as watchmen upon the walls of Zion for thirty-eight years, scoff at the advent and say, Where is the promise of his coming, but it does not discourage me in the least, it only makes me the stronger in God and the power of his might. I expect to see him soon if I remain faithful. Come, Lord Jesus, come quickly. I am glad that God has chosen the weak things of this world to confound the mighty. Yours in the blessed hope of soon seeing him as he is. Grantham, Aug. 20, 1843.

CAMPMEETINGS.

SECOND ADVENT CAMPMEETING.

There will be an advent campmeeting, if time continues, in Exeter, Maine, about 20 miles from Bangor, near the road leading from Bangor to Dexter, on the same ground where it was held last Sept, to commence Wednesday, Sept. 13th, tents erected on the 12th, to continue a week or more; all those who wish to enjoy the privilege of a second advent campmeeting, are requested to come and bring their tents, or come prepared to erect them on the ground: those who cannot bring tents, can be provided for on the ground at the rate of \$1.42 per week, or 1 shilling per meal; some of our efficient lecturers of the west are earnestly solicited to attend, and ministers and brethren in general, brother T. M. Preble is requested to attend. Christian Herald please copy.

Committee. Moses Ames, William H. Ireland, Zenas Chamberlain, Thomas Stevens, Lemuel Smith.

Exeter, July 31st, 1843.

A SECOND ADVENT CAMPMEETING,

At North Springfield, Vt. will commence Tuesday, Sept. 5, in a beautiful grove a short distance from the Post Office. Br. Timothy Cole, of Lowell, will attend, and Br. Miller is requested to. As no other meeting of the kind may be held near this until our Lord shall come, we hope all the friends of the cause will attend, with tents. For Com. I. H. SHIPMAN.

CAMPMEETING NOTICE.

The committee have decided, the Lord willing, and time continues, to commence a campmeeting in Tuftonborough, N. H., Melvin Village, on Tuesday, Sept. 12th. We hope all the friends of our coming Lord in that vicinity will make their calculations to attend. It is on the shore of Lake Winepesaukee, so that all on the opposite shores can be conveyed by water. There is convenient land and conveyance, as it is on the stage road from Dover to Sandwich. Good provisions can be had at reasonable rates by those who do not bring their tents.

Per order of the committee.

CAMPMEETING IN CONCORD, N. H.

To commence on Friday, Sept. 15, and continue one week, in a beautiful grove about one mile west of the railroad depot. Brethren, come up to this feast of tabernacles. May the Lord direct Br. Preble and other efficient lecturers to attend. Brethren who can, are requested to bring their tents. Provision will be made for those who do not bring tents, on the most reasonable terms.

For committee, C. S. BROWN,
J. S. RUSSELL.

SECOND ADVENT GROVE MEETING.

Will be held in Gloucester, R. I., if Providence permit, on land of Daniel C. Tourtellot, commencing on Wednesday, Sept. 6, to continue over the Sabbath. Brethren and friends of the cause are invited to attend. It is hoped that all who have tents and can come, will bring them, and be on the ground on Tuesday, the 5th. Board and horse-keeping will be provided at reasonable rates for those who may come from a distance.

For the committee,
DANIEL C. TOURTELLOT.

CAMPMEETING AT WINDSOR, CONN.

There will be a Second Advent Campmeeting, if time continue, in Windsor, Ct. on land owned by Richard M. Brown, to commence Sept. 13, and continue one week or more. All Second Advent believers, and others that wish to enjoy the privileges of such a meeting, are requested to come with their tents. Good accommodations for board and horse-keeping can be had at a reasonable price. Arrangements have been made with the steam boat company to carry tent companies or families at 25 cts each from Springfield to the ground, and also from Hartford to the ground. The regular price is 37 1-2 cts. Able lecturers are engaged to attend, and we hope there will be a general attendance.

AN ADVENT CAMPMEETING

Will be held on Davis' Island, in this town, commencing the 18th of Sept. next, and continue through the week. Bro. T. Cole and S. Jones are expected to be present. All Advent Lecturers, that can, are invited to attend. We hope our brethren, that can, will come with tents. Provision will be provided on the ground at reasonable rate for all that wish. The meeting will be held on the west side of the Island, near the bridge that connects with the main shore.

Com.—J. M. Smith, F. Davis, I. A. Cole.
Guilford, N. H. Aug. 24, 1843.

ADVENT CAMPMEETING

Will be held, if the Lord will, in Winchendon, to commence on Thursday, the 14th of Sept. Let the saints come trusting in the God of Daniel, with tents. Board can be had on the ground on reasonable terms.

Com.—Albert Maan, Daniel Chase, Ch. Bullard, Thos. A. Warner, Geo. M. Gregory.
Winchendon, Ms. Aug. 24, 1843.

AN ADVENT CAMPMEETING

Will be held in Exeter, N. H. 2 1-2 miles from the village, on Boston and Maine Rail Road, between Exeter and Dover, to commence Tuesday, Sept. 26, of which a more particular will be given.

Per order of Com.

O. Boutell wishes us to notice his removal to So. Hampton, N. H. and requests all communications for him to be directed there.

Letters received to Aug. 26.

NOTE.—Post Masters are authorized to send money for publications gratuitously; also to order and stop papers. Subscriber's names, with the State and Post Office, should be distinctly given, when papers are ordered or discontinued.

FROM POST-MASTERS.

Searsmont Me 1; W Prospect Me 4; Canaan Pa 2, all pd to end of vol 5; Ludlow Ms 3,25; Marshfield Vt 1; Holden Ms 1; N Hampton NH 1; Williston Vt 1; Bangor Me; Ware H Point Ct 1; Hartford Ct 2; Swanville 3; Charleston Me; Palmyra Me 1; Bangor Me 2; Portsmouth NH 1; Feltonville Ms 1; Anesbury Ms 1; N Hadley Ms; Guilford Centre Vt. 2, \$1 due; W Newfield Me 2; Sandy Hill NY 1, \$1 due; Londonderry NH 2; Hoosick Falls NY 1; Oxfordville NH; Enfield NH; Wilmington NC; N. Somers Ct 2, is probably correct; Harmony S C 1; Wardsboro NC; Salem 1; Williamsville Vt 1; South Reading Vt 3; Waterbury Vt 1; Shrewsbury Vt 1; North Chelmsford Ms; Thompsonville Ct 2; Stonington Ct; E Plainfield Ms 1; So Glastenbury Ct 1; Flatbush N Y; So Gardner 1; Savoy Ms 4; Westmoreland NH 1; So Berwick 3,50; Durham Me 1; Wales Me 1; Fairhaven Ms 1; E Bethel Vt 1; Dover NH; No Danville Vt; Greenville N Y 1; Derby Line Vt 1; York Me 2; W Enosburgh Vt 1; York Me 1; Oxford NY 1; Palmer Depot Ms 2; Newport NY 1,25; Ballston NY 3; Meriden Ct 3; E Haddam Ct 1; So Wilbraham Ms 1; Winthrop Me 1; Bradford NH 1; Colebrook NH 1; Shrewsbury Ms 1; No Ashford Ct 1; Gr Barrington Ms 2; Brimfield Ms 1; Rochester Vt; E Hampton Ct 1; Clarkfield O 2; Johnstown NY 1; Portsmouth NH; Stephentown N Y; S Haddam Canal Ms 2; W Boylston Ms 2; West Newfield Me 1,25; Middletown Ct; Sturbridge Ms 2; Sharon Vt; Williamset Ms 2; Weybridge Vt 1; Simonsville Vt 1; Derby Line Vt 5; E Roxbury Vt 2; Quechee Village Vt 1; Rockford Vt 1, Springfield mass, 2; Taunton.

INDIVIDUALS.

J Pearson 9, A Warfield 2, La Mon Dale, P Hawkes, H N Drake 10, Com Portsmouth NH, J Weston; J Bicknell; O Gault 1, P J Holt, Wm Holt, F Baxter, D M Trickey, D W Reed, all right; H C, J D Johnson, J V Himes, G N Gale; E H Chamberlain 12, T V Barton 25 cts postage, our terms are one dol. for six months which completes a vol, not one dol. per year; Wm R Moore 3; L C Collins, E Pratt 1; L Morse, F Glascock 5; N Algiers; I Roberts, T Cole \$25; Rufus Pike 1; A H Brick, N Laport, 1; I C Hasper, and others 3, postage 25 cts; J V Himes, S J Debell, A Flint 1, C B Fisher, S Rowley; H

Winchester, F Spencer 1, pays to end of vol 6; L Burlough 2; E L Hammond 2; E Hodgdon 1; J S White, S C Dewey, E P Richardson; M Smith, T L Tullock, J M Smith and others, L Boutell, C Wines \$13.

Bundles Sent.

J V Himes 9 Spruce St NY; T M Preble, Nashua NH; T Cole Lowell Ms; Postmaster Savoy Ms; J Roberts Dover NH; 1 box to L C Collins, Hartford Ct.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

1. Miller's Life and Views.—37 1-2 cts.
2. Lectures on the Second Coming of Christ.—37 1-2 cts.
3. Exposition of 24th of Matt. and Hosea vi. 1.—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England.—10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry," by L. D. Fleming. 12 1-2 cts.
13. Miller's review of Dimmick's discourse, "The End not Yet."—10 cts.
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15. The glory of God in the Earth. By C. Fitch.—10 cts.
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17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.—20, " " " " Vol. II. 37 1-2 cts.
21. The Kingdom of God. By Wm. Miller. 6 1-4 cts.
22. Miller's Reply to Stuart. 12 1-2 cts.
23. Millennial Harp, or Second Advent Hymns. Price 12 1/2 cts.
24. Israel and the Holy Land.—The Promised Land. By H. D. Ward. Price 10 cts.
25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.
26. Bliss' Exposition of Matt. 24th. 12 1/2 cts.
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29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N. Hervey. 18 1/2 cts.
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31. Starkweather's Narrative. 10 cts.
32. Brown's Experience. 12 1/2 cts.
33. Bible Examiner, by George Storrs. 18 1/2 cts.
34. The Second Advent Doctrine Vindicated, — a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee. pp. 107. 20 cts.
35. A Solemn Appeal to Ministers and Churches, — especially to those of the Baptist denomination. By J. B. Cook. 10 cts.
36. Second Advent Manual, by A. Hale. 18 1/2 cts.
37. Millennial Harp, 2d Part. 12 1/2 cts.

This Library will be enlarged from time to time, by the addition of new works.

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THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

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FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Second Advent of Christ premillennial.

THE UNTENABleness OF OPPOSITE INTERPRETATIONS OF PROPHECY.

It is cheering to see the number of giant minds, which God has raised up in various parts of the world, to advocate the doctrine of the Advent as nigh at the doors. We find them in all departments of life, and of every grade in society, all mighty in the scriptures. The following we copy from an interesting work of 400 pages, entitled "Neglected Truths," by Robert Norton, M. D. London 1839.—pp. 234—249.

"To adduce all the passages of Scripture which declare a second personal advent of Christ, would occupy many pages. It is spoken of, especially in the apostolic epistles, on almost every occasion, as, with the single exception of redeeming love, the theme of highest joy, the most animating of christian motives, and the ever-to-be-looked and longed-for consummation of bliss. A few of these nearly innumerable passages will sufficiently show how paramount this subject was in the thoughts of the inspired writers; of what vital and practical importance they considered it; and how sanctifying, animating, and in

every way useful a motive in the christian race, they represent it to be.

St Peter, in the prospect of his decease, thinks it needful to write a second epistle, the whole burden of which is to assure the Church, that however many may be saying, where is the promise of his coming, the day of the Lord shall come; that the glory then to be revealed is no cunningly devised fable, he having himself seen a prefigurative specimen of it in the transfiguration; exhorting us, seeing we look for such things, to be diligent, that we may be found of him in peace, without spot, and blameless; and confirming all that he has said by the testimony of Paul, who, he remarks, "in all his epistles, speaks of these things." St. James exhorts the church to be patient unto the coming of the Lord; not to expect it previous to the latter rain; and yet to feel that it draweth nigh. Jude, in his prophetic epistle, warns us against the mockers of the last time, telling us that even Enoch, thousands of years before, prophesied of these, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." John writes, "Beloved, it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure;" and again, "Little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming;" adding, in the Revelation, "Behold he cometh with clouds: and every eye shall see him, and they also which pierced him;" and closing the sacred canon with these words, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Lastly, St. Paul, of whom his brother apostle well says, that in all his epistles he speaks in them of these things, introduces the subject so continually, and so copiously, that it is difficult to know where to begin, or rather, where to end our selections. When, for instance, he would comfort mourners over the ravages of death, he says nothing about our departed friends being in glory, or the probability of our speedily following them, and thus meeting with them again; but that the resurrection of Jesus is the pledge of theirs, and that when the Lord comes, they shall come again with him, and we be caught up together with them in the clouds; and that we are to comfort one another with these words. Yet O how unlike to this is the ordinary consolation of christians and christian ministers in the present day. And even when the Thessalonians were impatiently carrying this doctrine to an extreme, he does not seek to divert them from it, to death, or some other "practical subject;" he corrects their error, but still dwells upon the subject, communicates to them further particulars concerning it, commends their faith, and finally prays, "The Lord direct your hearts into the patient waiting for Christ." (2 Thes. iii 5.)

In short, on whatever subject, or to whatever church, this apostle, and indeed all the apostles, are writing, they continually keep this great event in view. Is it the consummation of grace of which they are writing? It is "to be brought unto us at the revelation of Jesus Christ." Is it rest? It is "when the Lord Jesus shall be revealed." Is it glory? It is "when Christ, who is our life, shall appear, that we shall appear with him in glory." Is it the Romans that are addressed? They are described as "rejoicing in hope of the glory of God," "waiting for the manifestations of the sons of God," and "groaning and waiting for the adoption, to wit, the redemption of our body." Is it the Corinthians? The apostle thanks God that they "come behind in no gift; waiting for the coming of our Lord Jesus Christ." Is it the Philippians? He says of himself and them, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Christ; who shall change our vile body that it may be fashioned like unto his glorious body." Of the Thessalonians again he says, that they "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." Those to whom Peter wrote, the apostle describes as "looking for new heavens and a new earth, wherein dwelleth righteousness." Lastly, St. John says of those to whom he wrote, "We know that when he shall appear, we shall be like him, for we shall see him as he is."

To prove that the Lord's personal coming in glory can alone accomplish these scripture testimonies, seems almost superfluous; yet, as some at least of these and similar passages are variously interpreted, we will briefly review these interpretations. The first consists in applying them to Christ's invisible kingdom in the hearts of his people, and his spiritual coming and presence there. The advocates of this interpretation do little more than repeat one favorite text, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you." (Luke xvii. 20.) But this only asserts the undenied truth, that its commencement is invisible, and within the soul; while the context immediately adds, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part; so shall also the son of man be in his day." Besides, how can the spiritual presence of Christ be a subject of future promise and hope? Does he not already dwell in his people's hearts by faith, so that if any man have not the spirit of Christ he is none of his.

Others say that the death of the Christian is the coming of the Lord to him; but what a trifling with scripture is this also; for the coming of the Lord is an event thus described—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven;" "revealed from heaven with his mighty angels, in flaming fire;" "as the lightning;" "coming in the clouds of heaven with power and

great glory;"—"descending from heaven with a shout, with the voice of the Archangel and the trump of God;"—"coming with ten thousands of his saints," &c., passages utterly inapplicable either to the christian's experience in life or in death; or to the third event to which they are sometimes referred for their fulfilment, viz., the destruction of Jerusalem.

The principal evidence in support of this last method of explaining away the Lord's coming, is the expression in Matt. xxiv. 34, "*This generation shall not pass till all these things be fulfilled*;" from which it is inferred that the overthrow of the holy city must have been what our Lord referred to, as being the only event in any degree corresponding to the prophecy and occurring to the generation contemporaneous with him. But the destruction of Jerusalem was of little importance or interest to the church, except as a verification of our Lord's predictions, and a specimen of his righteous judgments. It did not otherwise affect any beside the Hebrew believers; and these lost rather than gained by it, having to flee into the mountains with such precipitancy, that he which was on the house top could not come down to take any thing out of his house; neither he which was in the field return back to take his clothes. How then could this be the period of the saints lifting up their heads with joy, because their redemption had drawn nigh? Besides, it was not to that generation which was contemporary with Christ, that the destruction of Jerusalem occurred; for no one would say that the French revolution of 1790, and the recent revolution in 1830, happened to the same generation of Frenchmen; and yet the interval between these two was less than that between the Lord's death and the destruction of the holy city. I say this, simply to show the *inconsistency* of this interpretation; not that I myself restrict to our Lord's contemporaries the term, "*this generation*;" on the contrary, obscure as the phrase is, the context sufficiently shows that if it does not altogether or principally refer to, it at least extends to and includes, the generation contemporaneous with the *termination* both of Israel's captivity, and of the times of the Gentiles, and which witnesses the immediate signs of the coming of the Son of man to establish his everlasting kingdom upon the overthrow of the kingdoms of this world. See the 21st of Luke, from the 24th to the 32 verse, which enumerates all the following, as events to be fulfilled, ere the generation referred to pass away, viz., first a great slaughter of the Jews, the captivity of the remainder, and the degradation of the city;—then a season of privilege to the Gentiles and its ultimate close;—then signs in the heavens, distress of nations, &c.;—and lastly, the coming of the Son of man; not until after the enumeration of all which, it is added, "*Verily I say unto you, This generation shall not pass away, till all be fulfilled.*" The next text insisted on, as showing the Lord's coming to be past, is Matt. x. 23. "*Verily, I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.*" That this passage (and I might have said as much of the one we have just considered) had an accomplishment in the past, I do not doubt; yet I cannot but believe, for reasons which will occur in the next chapter, that it is an instance of the *germinating* principle of prophecy illustrated in a former essay, and that it therefore still awaits its ultimate accomplishment; and no more necessarily, or exclusively, refer-

ring to the identical "*ye*" originally addressed, than the similarly expressed language of our Lord to his murderers, "*Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*"

The only other passage much referred to in proof of the same thing, is Matt. xvi. 28. "*Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*" In this instance it must be granted that the language of Christ is so definite as to be inapplicable to any other than those immediately addressed as standing around him. Must not then *this* prophecy of the Son of man coming in his kingdom, have been accomplished in the destruction of Jerusalem? No; for *one* only of the apostles appears to have been alive at the period of this event, and, if so, there were not "*some*," seeing the Son of man thus coming. To what other event then could our Lord refer? Plainly, I think, to the transfiguration on the mount; for the apostle Peter expressly speaks of this as a foreshowing—a prefigurative specimen—of the Lord's second appearing; saying, "*We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.*" (2 Peter i. 16.) Moreover, it is remarkable that each of three evangelists who record this declaration of our Lord, immediately follow it with an account of the transfiguration, and that the words in Luke are—"Till they see the kingdom of God;" that is, heaven upon earth, which is just what the transfiguration was.

The principal difficulty which has led to these various attempts to explain away the Lord's second coming, is that this coming is spoken of in Scripture, as something so near, that it is scarcely conceivable how it can be something altogether future; but a sufficient, and, I doubt not, the real explanation of the apparent nearness with which the apostles and primitive christians regarded the second advent, is not merely that they saw it with nothing intervening except the apostacy, the duration of which they knew not the length of, but that they possessed so much of the mind and spirit of Christ, with whom a thousand years are as one day, and one day as a thousand years. When John was, as it were, swallowed up in the Spirit, in whom, past, present, and future, appear and are as one, the Lord's glorious advent, which he then foresaw, appeared so instantaneous, that he cried, Behold he cometh; and thus it is that Scripture, which is the language of the Spirit describes the appearing and kingdom of Jesus as so near, speaking of them as they appear to Him, rather than as they appear to us; just as the period of Israel's rejection is twice called "*a small moment*," although it has already occupied—from the captivity until now—2300 years; and as the Spirit, speaking through Isaiah, cried, "*Arise and shine for thy light is come, and the glory of the Lord is risen upon thee*,"—700 years previous even to the first appearing of the Messiah. It is then because our faith is so little the substance of things hoped for, and the evidence of

things not seen and that we possess so little of the spirit of him with whom "*a thousand years are but as yesterday when it is past*," that the language of our Lord and his apostles respecting the nearness of the second advent seems so inexplicable or at least strange to us.

It may be said that all christians acknowledge and expect the Lord's coming again to judgment. But even this vague prospect, it is to be feared, is virtually neutralized to most, both by their unscriptural views of the blessedness—the indubitably real, yet very incomplete blessedness—of the separate spirit, and by expecting the millenium to come first; strangely making the millennial day to precede the arising of the Sun of righteousness; instead of expecting the Sun of righteousness first, to usher in the resurrection morning; and the resurrection morning the millennial day.

If, then, the second advent has been even from the apostolic age a consummation ever to be looked for as possibly and indefinitely near, with only this one exception, that it should not come, "except there be a falling away first, and the man of sin be revealed," how visionary are the popular speculations respecting the proressive prevalence of christianity until its termination in the complete conversion of the world, and how utterly inconsistent with any right apprehension of either the nature or design of this present dispensation. Its design is limited to the "*taking out of the Gentiles a people for his name*;" chosen out of the world;" and its nature is a *dispensation of suffering with Christ preparatory to reigning with him*, a limited and special calling, almost infinitely above that of arch-angels even; most distinct then from that of the *unsufferers* who shall be the *subjects* of the millennial reign of Christ and "*the queen upon his right hand*,"—his glorified church. (Vide Song vi. 3—9.; Ps. xlv. 9.) Such expectations, moreover, are in utter variance and opposition to the direct testimony of Scripture, which always represents the last days of this dispensation as its worst days. This being a most important point, as almost necessarily,—if satisfactorily established,—the reader's turning point away from an ideal into a scriptural millenarianism, I adduce at length the following texts in support of it. In the first verse of 2d Tim. chap. iii. St. Paul writes, "*This know that in the last days perilous times shall come*;" and in another place, "*But evil men and seducers shall wax worse and worse, deceiving and being deceived*;" in the second epistle to the Thessalonians, he farther states, that "*for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned*;" in another epistle, moreover, declaring, that "*the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; and that men shall be saying Peace and safety, while sudden destruction is coming upon them.*" St. Peter writes that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming; so that he thought it needful to write his second epistle in order to stir us up to beware lest we also, being led away with the error of the wicked, fall from our stedfastness, (v. 17.) Jude next teaches us, that there shall be mockers in the last time, walking after their own un-

godly lusts, and that the apostacy then creeping in, should go on, working its great work of iniquity, until the fulfilment of Enoch's prophecy in the coming of the Lord with ten thousand of his saints, "to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." And, last of the apostles, John testifies that when Satan knoweth that he hath but a short time, he will come down, "having great wrath," as it were redeeming the time by double fury.

Next let us turn to the prophecies of Daniel, and we shall find him expressly declaring that Antichrist shall "make war with the saints, and prevail against them, until the Ancient of days come;" a coming thus described in the preceding chapter—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened:"—after which, and not until then, the kingdoms of this world are described by the prophet, as becoming the kingdoms of our Lord and his Christ. But, above all, Christ himself has declared, that, instead of any universal prevalence of Christianity, the tares and the wheat shall grow together until the harvest; and that the harvest is the end of the world, when the Son of man shall send forth his angels to gather out of his kingdom (an expression very strikingly showing that it is indeed this very earth which is to become the seat of his kingdom) all things which offend, and them that do iniquity, and cast them into a furnace of fire; where shall be wailing and gnashing of teeth; and that as it was in the days of Noah, when the flood came and destroyed them all; likewise as it was in the days of Lot, when it rained fire and brimstone from heaven, so shall it be in the day when the Son of man is revealed; and that so far from any millennial era intervening first, it may come, for all that any know, so quickly, and certainly so suddenly, that the Lord thought it not unseasonable to say to each generation of his church, "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch."—Language, be it observed, uttered, not, as now perversely used, in reference to death, but in immediate and sole connexion with the coming of the Son of man in the clouds; (Mark xiii. 26—27,) and I need scarcely add, language devoid of all force or significance, if a long period of universal christianity is certainly to come first.

BROTHER TRICKEY writes:

"I am still strong in the faith of the coming of our long expected and glorious King this

year. The mariner's chart may fail him sometimes, ours will never. God's word is a sure word, it is a tried word, and at the time appointed the end will be. My dear brethren and sisters, we are near our haven of eternal rest—the heavenly Canaan, and let us not harbor one thought of going back into Egypt, not even to look back. Remember Lot's wife; and the Israelites of old, who because of unbelief could not enter the promised land. Let us therefore fear lest a promise being left us of entering into his rest, any of us should seem to come short of it. Let us labor therefore to enter into that rest, lest any of us fall after the same example of unbelief. Oh may the Lord increase our faith; and may the language of our hearts ever be "thy kingdom come," come Lord Jesus. Amen.—Yours in the blessed hope.

Portsmouth N. H. Aug. 20, 1843.

A Word

TO THE OPPOSERS OF MILLER AND HIS THEORY OF THE MILLENNIUM.

By a Presbyterian in the Episcopal Church.

WHEN MILLER'S Treatise on the Millennium first appeared, little notice was excited; few persons knew any thing either of the man or his communications; and of course no one thought it worthy of opposition! the matter was comprised in a stout pamphlet of about 100 octavo pages, closely printed: and it is to be presumed that had he only written upon the subject, his work would have sunk into oblivion, as many others have before. But Mr. M. though not an accredited minister, assumed the office of the pulpit, and being licensed to improve publicly, undertook to proclaim his sentiments on the Great Question by preaching—or in modern phraseology—by lecturing! The series he thus delivered soon went to the press; and so by the joint influence of pulpit and press his system was widely declared to the world. For some time however, the learned and the regular world scarcely acknowledged that they had seen or known any thing of the humble labors of the Hampton Farmer! After the lapse of a year or two, the subject of the Advent with Miller's lectures thereon, had become so popular, and the excitement occasioned thereby so great, no class of men in the christian community could effect to be unmoved by the report which had gone abroad concerning them. Miller's scheme thus proclaimed, made converts and gathered advocates:—a semi-monthly paper, designated *The Signs of the Times*, was issued in Boston, in which Miller's whole system was developed, and a serious consideration of the subject recommended to the whole Commonwealth of Israel. This semi-monthly, since weekly paper, was soon connected with a series of conferences in town and country, and with an occasional publication of tracts entitled—*Second Advent Library*. These prints have given occasion to the publication of a number of other works with a similar object in view; so that at length the Advent doctrine has become a rock of offence, and an occasion of stumbling and alarm;—the whole religious community, of every name, are aroused to resistance, and by one simultaneous impulse they would put down and nullify the heresy:—Miller is defamed in the most unqualified terms, and denounced as an impostor and heretic: all this and much more, to quash and destroy the influence of this mad

prophet:—but all in vain; and what is more provoking still, all these means, by which to sink and overwhelm with shame this Millerism, as they have very unwisely dubbed the doctrine of the Second Advent, has only, hitherto, contributed to advance the cause, and more effectually to spread its glory and fame!

Miller is a Baptist, therefore that denomination is first out upon him.—Let these Baptist brethren only review what they have repeatedly authorised their Watchman to report in the case; let them only look back upon the un-Christian temper they have poured out upon the man—aye, and upon his doctrine too! and let them blush for very shame, yes, for shame, that they have so abused and wounded a brother who, for aught appears, stands as well, in his denomination, as do any of his traducers and defamers! Now comes out, arrayed in ever-green, the Chronicler of the Emerald state: in quick succession follows the Evangelist of N. Y. (not of Patmos in the kingdom and patience of Jesus Christ,) over-running with the same superfluity of naughtiness:—and why all this wrath out-poured from these heavenly places—from priest and Levite—from men of high degree and men of no degree?—Why? It would seem that the professed ministers of the gospel were jealous for the honors of their high commission, and would chastize every intruder upon their domains: or why all this ado about a N. Y. yeoman, who has been, in the reckoning of our regular divines, so presumptuous and so obtrusive as to study the prophetic scriptures, and more presumptuous still, to write and lecture upon the same; and yet more, he has inspired a hundred other tongues with the same unbridled spirit, so that now there is no hope, but that—Miller will fill the whole earth with his doctrine!

Brethren; If you can find one word in the New Testament by which to justify, or even to excuse, the temper and spirit you manifest towards your brother M. I will not say another word in rebuke; but if you fail, I shall be able to point out to you many a word in severe censure of that course you have taken in regard to him. See Mark ix. 38—40. Luke ix. 49, 50 and 54, 55. Acts v. 34—40. Jude 9. The Christian Witness and Church Advocate has at several times shown an inclination towards looking at this most interesting and most tremendous subject; but from what cause I know not, that same Witness has, of late, been inclined to move the tongue of slander rather than to advocate a serious inquiry into a solemn point of christian doctrine. To the band of young Editors conducting the C. W. and C. A. I would take liberty to say; Never admit any article into your paper, of the truth and fairness of which you are not well assured!—If, through inadvertency, any thing unrepentable should be suffered to pass on to your fair page, upon detection of its real character, be prompt in setting the matter right!—And if any slanderers of persons or doctrines—be these persons or doctrines never so unpopular—would invite you to assist them in their mal-practice, courteously decline their sodality.—By a strict observance of these plain and homely rules, you will do more good and less evil than many of your brethren are doing, who are engaged in labors similar to your own. The Editors of this respectable and useful religious paper should, after so much that has been said and done, by which to confuse and perplex the subject, learn to

distinguish between a prophet and an interpreter of prophecy.—Another distinction too is of importance;—a distinction between the general principles of the Second Advent as held by a thousand besides Miller, and in common with him, and what is more peculiarly his, viz. the coming of Christ in 1843. But even in this date '43 he is not quite original; Bickersteth works out the same conclusion, as to the time if not to the event; the event Bickersteth is looking for is the recovery of Israel, which he considers as likely to be accomplished in 1843, being the expiration of the seven times of Leviticus xxvi.—here Israel is to be punished seven times for their sins! "The frequent repetition of seven times, connected with their lengthened suffering under the Gentile monarchies, seems to point out a special design and may intimate the length of time which these chastisements should last. It would make interpreted as we do the times in Daniel, a period of 2520 years, from their being carried into captivity. The same period of seven times or 2520 years is brought out, as has been noticed, in the dream of Nebuchadnezzar. --- If we reckon the captivity of Israel as commencing in 677 B. C. at their captivity under Esarhaddon—(the same period when Manasseh, king of Judah, was carried into captivity, 2 Kings xvii 23, 24. 2 Chron. xxxiii. 11,) it would terminate in 1843. These periods may have a reference to corresponding events at their termination, and are worthy of serious attention." Bickersteth's *Practical Guide to the Prophecies*, 5th edition; p. 194.

The "corresponding events," of which Mr. B. speaks, are, I conclude, The gathering and conversion of Israel;—and the second coming of Christ: these events are connected in the system of the millennium, as asserted by British divines; so that the date of 1843, intolerable in the unlearned Farmer, may be allowed in the *learned clergy of the English Church*; and thereby become palatable to the wise and learned of this enlightened land! It is a matter much to be deplored, that such a subject as the glory and majesty of the Son of God should want the names of men to recommend it, but such is the servility of the human mind, that some thing more than the intrinsic dignity of the subject is required to give it grace in the eyes of a vain world; while many a mind, from whence better things might be expected to flow out, will bow and do reverence to a miserable dogma that comes out under the name of high places:—while the name of the Hampton husbandman is held up in such a form as to excite contempt, and drive away every serious inquiry from the discussion.

It is generally supposed that if Miller's scheme of 1843 should fail, then the whole system of the Second Advent will fall to the ground:—no conclusion can be more erroneous! This argument however, cannot be pursued now: if another number should be demanded, the question may be again considered.—He which testifieth these things saith, Surely I come quickly: AMEN. Even so; come Lord Jesus.—*Advent Tracts*.

FOR THE BENEFIT OF CLERGY.—Rev. Dr. Anderson, Secretary of the American Board of Missions, has, it is stated, addressed a circular to the editors of religious papers in Boston, requesting them to desist from publishing an extract of the intelligence communicated by the officers of the Board at the Monthly Concert, because such publication "embarrasses pastors in the country at the ensuing concert."

SIGNS OF THE TIMES.

J. V. HIMES, J. LITCH, AND S. BLISS, EDITORS.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 6, 1843.

Tent Meeting at Buffalo.

In a former No. some account was given of the commencement and progress of this meeting. I have now to add that it continued two weeks with increasing interest. Prayer and Conference meetings were held in each forenoon of the day, lectures were given afternoons and evenings. Most of the great and important subjects connected with the nature of the kingdom of God, were taken up, as also the time of the advent of the King. We had a fair and candid hearing from a large number of the citizens. A very great change, we learn, was wrought in the minds of those who heard. Those who had been the most opposed at first, were among our warmest friends when we left. We scattered our publications profusely. They were eagerly seized and read with avidity.

Persons might be seen reading in the stores, hotels, canal-boats, steam-boats, on the wharfs, etc. The attention of many of all classes were called to consider seriously the merits of the all-absorbing question, notwithstanding the strong prejudice of the public mind against it.

The greatest opposition was manifested by those who knew the least about it, and were too much prejudiced to read or to hear. And those, too, who confess they never made the prophetic word their study. Such persons are very bold to assure us that we cannot understand the prophecies! Such have no difficulty in joining with the wicked in the cry of "peace and safety."

The expenses of the meeting, including money, publications, &c. amounted to about \$400. The sum of \$70 was contributed by the friends towards it. We doubt not the friends in that city will do all they are able to do to sustain the cause, and diffuse this great truth.

There was a goodly number from the various churches, who openly avowed their strong convictions of the doctrine. They now look with joyful expectation for the "blessed hope."

We have great reason to praise God that some souls were convicted, and converted to God, who now rejoice in the prospect of meeting the Savior in peace. Many, we trust, in the day of Christ's appearing, will be found on the right hand of the Judge, as the fruits of this meeting. Our last meeting was one of deep and solemn interest. It was a melting and deeply affecting time. The faithful labors of brethren Fitch and Storrs will not be lost.

Our next Meeting is to be in Cincinnati, O. the 15th of September.

J. V. HIMES.

Boston, Aug. 28, 1843.

Notes by the Way.

In connexion with the Buffalo meeting, I have visited several other places, for the purpose of aiding in the spread of the midnight cry.

TORONTO, C. W. This is an important place in Canada West. A very urgent call has been made and repeated for Lecturers here for some time past. I visited there about the middle of August, and made

arrangements for a full course of lectures on the Advent. I found a few intelligent and true believers, who are doing what they can to advance the cause, but wish aid from the States, that they may do more. They have invited brother Fitch to visit them the first of September. A box of books has been sent there for gratuitous circulation. The means now provided, the zeal and faithfulness of the brethren there, give assurance that the alarm will be given to the slumbering virgins in that region.

The opposition will be strong and fearful, but it will only subserve the cause. No "weapon formed against it," as yet, has, or can prosper.

KINGSTON, C. W. But little has been done here, as yet. I regret that it was out of my power to make any efficient arrangements to diffuse the doctrine there. My stay was too short. Will not our friends in Toronto do something for Kingston?

MONTREAL, C. E. This city contains 60,000 souls. The Romanists have the sway, and control the civil and ecclesiastical affairs of the city about as they please. Here they have the most splendid cathedrals, colleges, academies, and nuneries, with a new college of the Jesuits, all in successful operation, with flowing treasuries, and a numerous and powerful priesthood. The dissenters here, though not numerous, have their influence, and are doing what they can to diffuse protestant principles. But even they are ready to join with the Romanists to crush the advocates of the "midnight cry." It is in such a city as this, and in such a hostile and powerful community, that our true-hearted and faithful brother Hutchinson has taken his stand, single handed, and is fearlessly sounding the "midnight cry." He has published, within a few months, 12,000 copies of a paper, entitled "The Voice of Elijah." These he has scattered throughout the Provinces, in North America, England, Scotland, and Ireland. He has hired a small room, in which he has lectured till recently, to a few inquiring and candid souls, who have become much interested in the cause. But more recently he has taken his stand, on the Sabbath, on Island Wharf, where multitudes flock to hear the word. This new movement is producing great effect.

Let Bro. H. be sustained. Any contributions for his aid may be sent to this office, with the assurance of an immediate transmission to him.

LOW HAMPTON. On our way home, we called at this place, and spent one day with Father Miller. He is now convalescent, to all appearance permanently so. Yet he is weak, and for the present will be able to lecture only occasionally. He purposes soon to go out, and visit several places where he can aid the cause by his presence and labors. He will be accompanied by one of his sons. He thinks first to attend the Advent meeting in North Springfield Vt. He will then visit Boston, and give a few lectures in the Tabernacle; next, if his health permit, he will go out West as far as Rochester and Buffalo.

BALLSTON SPA. Spent the Sabbath with Bro. Storrs, in the Grove Meeting in this place. We had a large attendance, but was interrupted in the afternoon by a heavy shower. The meeting was to be continued, and we can but hope much good was done.

ALBANY. Bro. Whiting has recently given a course of Lectures in this city. They have had a salutary influence on many minds not before inter-

ested in the subject. The brethren at the "House of Prayer" are much engaged, and keep the city in regular commotion. They are a noble band.

AT HOME. After an absence of about six weeks, I find myself in the society of the faithful and devoted band of Advent brethren in this city. I find them firm, united, and happy in the prospect of the Lord's speedy coming. Our meetings at the Tabernacle have been well attended. Bro. N. Hervey has lectured to good acceptance.

Bro. Cox has concluded to take a station assigned him at Saco, Me.; so he will not be expected to labor with us. A good and faithful man will be obtained to occupy this important station.

The Campmeetings in this region have been well attended, and no doubt will result in great good. *Whatever shipwreck* those may make who predicate their faith and confidence on frames and feelings, human visions, and dreams, or private revelations, it is clear and certain that those who predicate their faith and hope on the word of the living God, as found in the Old and New Testaments, will hold on their way, and live through every conflict of the flesh and spirit, till the glorious appearing of the Great God, and our Savior Jesus Christ. The Rock of the faith and hope of the Advent believer, is the Bible—the BIBLE. *Any thing else*—yes, brethren, any thing *short* of this—or any thing *more* than this, is *dangerous*, and ONLY DANGEROUS, AND THAT CONTINUALLY. Let us then all be filled with the Spirit, and let the word of Christ dwell in us in knowledge and spiritual understanding. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

J. V. HIMES.

Boston, Aug. 30, 1843.

THE MONTVILLE CAMP-MEETING.—D. E. Longfellow writes us an encouraging account of this meeting. It was advertised to be held in Liberty, Me., but a more convenient place was found in the edge of Montville. It is hoped that much good was accomplished by this meeting, and a knowledge of God's word greatly extended.

We are continually cheered in our arduous duties by numerous epistles from our friends, expressing their sympathy with us in our labors. It can but prompt us on to renewed exertion to render this paper interesting and profitable to our readers, when we have so many assurances of the pleasure with which it is weekly received, and the eager fondness with which it is welcomed. May the Lord bless all who thus sympathize with us, and may we find a continual remembrance in their prayers.

Will brother S. B. Sturgess give us his place of residence?

Will brethren David Richtmyer, Wm. B. Lowd, and G. W. Wadsworth also give us their places of residence?

Will brother A. Clapp send us his article on the orthodoxy of the fathers of the Baptist church?

Appeal to Universalists.

"MEN AND BRETHREN," I once took "sweet counsel" with those of your faith, and wondered as much at the sad countenance of others as any of you do, but by acquainting myself with their sentiments, and finding that they

agree with the Bible, on the subject of accountability, and rewards and punishments, I cease to be astonished at their regrets at the delusion we have been supporting. I intreat you to make one more examination, and see if the word of God will back your faith; and if you conclude to do this, do it quickly. It is my purpose now to admonish men that there is danger in living in sin, and hoping for salvation, *because* Christ died for sinners. The great fault is, we have been taught to believe that salvation was *secured* to us *all*, when Christ "tasted death for every man." This cannot be true; witness the exertions of the apostles, especially Paul, who made himself all things, to all men, that he might possibly *save* some. His perils and warfare, his preaching and miracles, and his fears of being a castaway, after he had preached the gospel to others.

No. St. Paul well knew the meaning of the parable, likening the kingdom of heaven to a net cast into the sea, &c. He knew that at the time the everlasting kingdom was set up, there would be a gathering of good into vessels, (mansions,) and a casting away of the bad, for he had been taught that "the wicked should be turned into hell, with all the nations that forget God."

And, after all the labors of the apostles, to "save some," God gives us the revelations and commands us to "hear what the Spirit saith unto the churches." In this book repentance is insisted upon as requisite to salvation. This clearly shows that "without repentance there is no remission of sin," and without remission, there can be no salvation. "God is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance."

Faith is also necessary,—"Without faith it is impossible to please God." Perhaps you will say, we have more faith than you, for we believe in a world's salvation!! If you believe the truth, you have the most faith; if not, it is spurious and unavailing. That God will not save those with whom he is not well pleased, is manifest, from his dealings with men in all ages. Think of the Antediluvian world; the Sodomites, and murmurers in the wilderness. And why should not we, "who afterwards live ungodly," look for judgments instead of mercy. We have been taught that the judgment was finished at the destruction of Jerusalem,—but Jesus Christ said the *words* he spake should judge us at the last day. That day has not yet come. When it does come, those who have kept his sayings, will be like an house built upon a rock,—the storm of that day cannot injure them. While those who hear these sayings of mine, and keep them not, are likened to a foolish man that built his house upon the sand," &c.—without giving the reference, or quoting the whole passage—(so familiar to all,) I leave it, with the remark, that it is plain to my mind that the judgment is yet to come, and the storm of that day will try the foundation on which we stand. We know that "God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereunto he hath given assurance unto all men in that he hath raised him from the dead." This assurance is given to *all* men, whether they lived before or after the destruction of Jerusalem. If you can believe this, you must also believe, that sentence of judgment will follow, probably like this: "Come ye blessed of my Father," &c., and, "depart

ye cursed into everlasting fire," &c. This, I think, is the doctrine of the Bible; and, for men to say there is no danger of it, is to "say peace and safety," when sudden destruction cometh. I would intreat you as you value the salvation of your souls, to examine the word of God for yourselves,—no longer trust to the promises to save you, while you are exposed to the threatenings of the Scriptures. The one is for the righteous, the other for the wicked,—both are equally sure.

Another point of doctrine which Universalists cannot believe, is the future coming of Christ to judgment. On this head I must quote a few passages, which I think prove it. And first: in the general Epistle of Jude, 14th verse, we read, "And Enoch, the seventh from Adam, prophesied of these sayings, Behold, the Lord cometh, with ten thousand of his saints, (15th) to execute judgment upon all," &c. This prophecy was given but a few generations after the creation. Is it yet fulfilled? Has judgment been executed upon all? Were all men judged at the destruction of Jerusalem? Did it terminate at the flood? Why then did Jude apply it to the ungodly of his day? It is plain to me, that it takes hold of all men, in present or past existence; and cannot pass without our knowing it.

Second. I will quote from Rev. i. 7.—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." In the third verse of this chapter, this is also shown to be a prophecy, and was given in A. D. 96; some years after the destruction of Jerusalem. I admit that event to be a judgment upon the Jews; but this prophecy speaks of "every eye," and "all kindreds of the earth." My dear, deluded fellow-men, it includes *us*, and we cannot escape!

In Thess. iv. 16, Paul says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Has any thing like this passed, since the days of Paul?

In 2 Peter iii. 10, to the end of the epistle, these things are spoken of again, together with the attendant events; and an exhortation to his beloved brethren, to be diligent, that they may be found of him in peace, "without spot and blameless." Is not this enough to convince you that the judgment is not past? If it is, give up what I call a delusion, and seek for an interest in Christ, that the promises may include you, as they do all the righteous. You have great reason to fear that the day of probation is about to close. You have reason to fear that when the kingdom is given to the "people of the saints of the Most High," you will not be of their number! As you value a happy eternity, prepare; remember that the decision of that day will be final,—irrevocable. And if against you, awful! Then prepare. And may God assist you in the undertaking, and save you in his everlasting kingdom.

From one, no longer of your number,

M. SMITH.

Otsego, August 21, 1843.

Our Liability to Err.

If we look into the history of the church of God, in all ages, we may observe that it has been a common device of the devil to overset

a revival of religion. When he finds he can keep them quiet and secure no longer, then he drives them to excesses and extravagancies. In a time of revival of religion, *his main strength shall be tried with the friends of it.* The weakness of human nature has always appeared in such times. So it appeared in the time of the Reformation, and even in the days of the apostles. Many, as ecclesiastical history informs us, fell into the most wicked enthusiasm and extravagant notions. The churches then had the care of infallible guides, that watched over them day and night; but yet so prone were they to get out of the way, that irregularity and confusion arose even in the apostles' lifetime, and under their eye. To what lengths we may reasonably suppose many of the primitive christians would soon have gone, if they had not had such guides. Is it not probable that the church of the Corinthians in particular, would in a little time have been broken to pieces and dissolved, in a state of the utmost confusion? And yet this would have been no evidence that there had not been a most glorious and remarkable outpouring of the Spirit in that city. But as for us, we have no infallible apostles to guide and direct us.—*Edwards.*

A Revival is no sign of the World's Conversion.

The course of religion in this present world is neither naturally nor probably continuous, much less progressive. All the primitive churches, and all revivals of religion show this. The two principal revivals of the Jewish church were only preludes to its overthrow. Thus previous to the invasion of the king of Babylon, a typical Antichrist, for "all these things happened unto them for *types* [marg.] and they are written for our admonition, upon whom the ends of the world are come;" (1 Cor. x. 6 and 11; Ecc. iii. 15.; Rom. xv. 4) there was an almost unprecedented outpouring of the Spirit. "And there was no passover like to that (then) kept in Israel, from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem;" 2 Chron. xxxv. 18.) And yet in a few years afterwards, when Josiah, and probably many others, had been gathered to their graves in peace, (xxxiv. 27—28.) Jerusalem became a desolation. In like manner, after the day of Pentecost, "the word of God increased; and the number of the disciples multiplied greatly; and a great company of the priests were obedient to the faith;" and yet how far was this from an indication of any prolongation of such grace. What lights of the world were the Reformation churches of Germany and Geneva, and yet, after a while, how rapidly did they decline, until they are now become the principal seats of infidel rationalism. Again, what an extensive and extraordinary revival was that in New England, in the time of Jonathan Edwards, leading that great man, and doubtless many others, to hope that it was the dawning of "the latter day glory" of the earth; and yet it gradually terminated in such a declension, that the last state of that land seemed almost worse than its first. I repeat, therefore, not only that the course of religion is neither naturally nor probably progressive, nor even continuous, but that it is contrary to all analogy to expect it; and that all the past dealings of God require

us to expect that the present seed-time and summer of the church, are about to terminate in an autumn and winter. This expectation is only the more confirmed, the more highly we estimate the recent extensions of divine light and truth throughout the nations of Christendom, for to what one of the nations of this generation does not then seem applicable the retributive sentence, "You only have I known of all the families of the earth, therefore will I punish you for your iniquities." "Shall not I visit for these things, saith the Lord: shall not my soul be avenged on such a people as this?"—"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sydon, they would have repented long ago in sackcloth and ashes. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day."—"For unto whomsoever much is given much is required; and to whom men have committed much, of him they will require the more."

Never has the church of God blossomed more fair, never has she shone with brighter splendor than in evil days. The most glorious stars in the firmament of the church, the most joyful confessors of the faith became great amidst storms and tempests; and never was the bride of the Lamb on earth more gloriously adorned, than in the times of martyrdom and of martyrs. Then nothing remained to them but to hide themselves in Christ, and in Christ we can do every thing. And if the Lord is ever with his people by his Spirit and his gifts, it is in such days. Then he opens more wide the floodgates of his divine power, and his refreshing streams keep equal course with the sea of troubles and afflictions. Yes, so long as the good days last, so long ye may go about languid and faint; so long ye may be full of complaints, so bowed down, so cold, so lukewarm. But I answer for it, at the first sound of the trumpet that shall announce to you the approach of the hour of temptation; at the first deluge of the waves of the great struggle, every thing will be suddenly changed. That which was faint will become lively, and that which was weak, vigorous. Then the tender dove in the clefts of the rocks, will be seen to soar as with the eagle's wings, and sucklings shall be as the goodly horses in the battle. Not a bone of him shall be broken, is written of our Immanuel; and "we are members of his body, of his flesh, and of his bones.—*Dr Norton*

The End of Time.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, That there should be time no longer." Rev. x. 5, 6.

It has been objected to the doctrine of two resurrections, a thousand years apart, that there is to be "time no longer" than to "the end of this world;" and, therefore, that it is absurd to talk of years in the immortal, or eternal state. As the text is the principal, if not the only passage in the whole Bible, upon which the objection is based, it must be a matter of some interest to ascertain its meaning.

The word *Chronos* employed in the original of the text, answers to our *Time*; which, according to Webster, signifies, "a part of duration, season, age, the present life." That the angel in the passage meant to affirm that there should be literally no longer duration, no one who believes the Bible, will pretend. The common view of the sense of the expression appears to be, that time, when the oath of the angel shall be carried into effect, shall be no longer measured, as now, from period to period. But that this is not the meaning of the angel, is obvious from his own explanation, given in the succeeding verse. According to him, "time should be no longer;" and "the mystery of God should be finished," are interchangeable terms, signifying the same thing. The meaning manifestly is simply this: "In the days of the voice of the seventh angel, when he shall begin to sound, time shall be no longer, but the mystery of God shall be finished." The issue then, will turn on the meaning of "the mystery of God." This, Paul defines to be the gospel preached to the Gentiles. Let us hear his testimony:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. xi. 25. And again, he represents "the mystery of Christ," which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit, "to be that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel." See Eph. iii. 1—12; and 1 Tim. iii. 16.

It appears, from the same apostle, to have been God's "eternal purpose," that the gospel should be preached to the Gentiles: but this was a "mystery which was kept secret since the world began," until the "revelation of Jesus Christ." Up to that time, the natural seed of Abraham were considered the "chosen" of God, "to be a special people unto himself, above all the people that were upon the face of the earth." The Gentiles were regarded only in the character of "heathen," beyond the pale of religious influence. The beams of heavenly light were appropriated, and, so to speak, monopolized, by "the father of circumcision" and his favored posterity: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." And they considered this privilege secured to them, as such "Israelites," by the terms of that "everlasting covenant," which God made with Abraham, and "confirmed by an oath." But the apostle corrects this error, by showing characters to whom the promise appertains: "For they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. ix. 6—8.

Now, if we have established the signification of "the mystery of God," we are prepared to show at what point of time, in the order of events, it will be "finished," or "time be no longer." In doing this, we shall attempt to prove its synchronism with the period when the

"times of the Gentiles shall be fulfilled," or "the fulness of the Gentiles be come in." If "the mystery" is to "preach among the Gentiles the unsearchable riches of Christ," then the "time," which is to cease at the sounding of the seventh trumpet, must embrace the whole period of its promulgation, "the times," and "the fulness of the Gentiles." It comprehends the entire range of the day of salvation, from "the revelation of the mystery," to the coming of Christ to raise the dead, "at the last trump." 1 Cor. xv. 51-54; 1 Thess. iv. 15-17. Now, as we have no account of an *eight* trumpet, the *seventh* must synchronize with the *last*. But, whether it does or not, it introduces us to the judgment:—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth." Rev. xi. 15, 18.

Consequently, there will be no time left for an extra day of grace for the benefit of the Jews, as some suppose. If there will, there is another "mystery" yet to be revealed; for, our present revelation gives no intimation of it. On the contrary, its whole scope and tenor is against it. Moreover, if there is to be such a day, it would seem that the Jews should have been as effectually shut out from the gospel and its benefits, during "the times of the Gentiles," as were the Gentiles during the "times" of the Jews; and that "the middle wall of partition" should not have been "broken down." But, instead of this, the blessings of the gospel are as free to the Jews as to the Gentiles; and whatever of "blindness is happened to Israel," during this period, is attributable to their own wickedness in judging themselves "unworthy of everlasting life," by rejecting the light; for, the gospel was first preached unto them. See Acts xiii. 46, and xxviii. 27. Then, as "God is no respecter of persons," the Gentiles ought to have another chance: and who can tell where the matter may stop? for, we have no promise that the day we now enjoy, though blessed with superior light, will continue even as long as did that of the Jews; but rather, as Christ and the apostles proclaimed "the kingdom of heaven," and "the coming of the Lord" to "give every man according as his work shall be," to be then "*nigh at hand*," it will be much shorter: because, if language has any meaning, the world must then have been past the *meridian* of life, already wrinkled and hoary with age.

If there is any evidence, then, that time will not be marked after the resurrection, it is merely circumstantial. It is said, "there shall be no light there;" that "the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Hence it has been inferred that no such thing as successive periods will be known. But there may be other means than those we now use, or know of, to designate time. That there will be no distinction between one period of time and another, is, to me at least, an inconsistent idea. Besides I cannot believe what contradicts, at least so far as the millennium is concerned, beyond which it is not my province to inquire, the plain word of God. This positively asserts that

some of "the dead lived not again until the thousand years" after others did, "were finished." And it is of no consequence to the argument, whether "the souls" who "lived and reigned with Christ a thousand years," include all the saints, or only the martyrs; since they had been "dead," had experienced the first resurrection, and were "with Christ" in the immortal state.

To say "the thousand years" here means an indefinite period, is to say that God does not mean what he says; and makes his word to convey no information at all; for there is no interpretation of this language given in the Bible. That it is to be understood literally, the apostle Peter bears unequivocal testimony when he says, concerning "the day of the Lord," "the day of judgment and perdition of ungodly men,"—"that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. iii. 6, 7. And I ask those who deny the resurrection spoken of in the 20th ch. of Revelation, to be *literal*, for the proof that there will be a literal resurrection of the body, or that those who have "no part in the first resurrection" will escape "the second death." Compare Rev. ii. 11 with xx. 6, and xxi. 7, 8.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." A. D. Low.

Shoreham, Vt. July 4, 1843.

How to avoid Fanaticism.

The following was the advice of Edward Irving of England, who preached the doctrine of the Advent in that country, to his followers, many of whom ran into the wildest fanaticism, and thus brought the Advent cause into disrepute, and threw away their own influence. It is always useful to see where others have erred that we may avoid the rock whereon they shipwrecked, and stand alone on the word of God. Mr. Irving was a man of great power and lectured to crowded audiences with great acceptance.

"Solemnly do I counsel those who have not been baptized with the Holy Ghost, to seek first the indwelling of Jesus, that they may abide in him, and that his word may abide in them, before they seek the indwelling of the Father. Most solemnly do I counsel those who have received power from on high, to be only the more jealous over their allegiance and obedience unto Jesus: for though God in that region is the same gracious God as in every other, yet there also will he suffer no name to be exalted but the name of Jesus; and no will to be done but his, who is the Lord of all. Having Jesus' ministry of the Holy Ghost before us, we dare to say to every one thus gifted, Thou must carry thyself after this model, and take no liberty to deviate from it. And thus all falsepretences are detected, all fanaticism and superstition prevented: and thus it is that the Spirit testifies to Jesus, the gift is subservient to the Lord of the gift, and the baptized acknowledges the Baptizer with the Holy Ghost. Let him keep his heart and mind in Christ Jesus, otherwise he will wander into some form of error, and use his gift for some end of evil. That which he received as a true gift of the Spirit, may become

an instrument of the flesh and end in the most abominable and foul prostitution of the Spirit to sensuality. This ariseth from forgetting our responsibility to Christ. The MAN Jesus is the Lord of the Spirit, and the mystery of godliness standeth in this, that the Holy Ghost hath condescended to act under the direction of man, as the Son of God hath humbled himself to become man, and God hath purposed to be bodied forth in the form of man. As it is with the Head, so with the members upholden by the Head. They also are expected under Christ to rule in the gift, and not by the gift to be over-ruled; and if from this personal responsibility they turn away, then do I perceive that the flesh and the gift may intermingle in frightful and hideous confusion. For what keeps down the flesh but our renewed mind and will sustained by Christ the Head? and if we, upon receiving a spiritual gift, do make it supercede the exercise of an enlightened understanding discriminating between good and evil, and determining for the former, then is the flesh relieved from his master, and cometh in with all his violence to mingle in every thing which we utter. With those who surrender themselves to their gift, without regulating its use by the laws and commandments of Jesus, their utterances may become worse than profitless; scandals and stumblingblocks to the spiritual; to the carnal, occasions of mockery and blasphemy."

To Advent Sisters.

DEAR SISTERS,—Time is short. We can find nothing to assure us that the last solemn trump will not sound before another rising sun, then must we not warn those around us? is it not right for us all to ask ourselves what is the state of our families, our servants? do we know whether they are pious or ungodly? and were they now to go to the judgment seat of Christ, would they carry thither any pious instructions, any pious impressions, any proof that we loved their souls? Our children, what is the state of their minds? Have we conversed with them enough on this most interesting of all subjects? Or have we left them to forget the Bible, and prayer, and been anxious to fill their minds with every thing but the truth as it is in Jesus? Are we satisfied to see them spending all of their time and thoughts in worldly and vain pursuits, without trying to impress upon their young and tender mind the duty they owe to their Creator? Oh what a dreadful account will Christian parents have to render for the instruction they give their children. Dear sisters, although we are the weaker vessel, yet we have opportunities of giving some kind invitation to either father or mother, sister or brother, our children, or our near and dear relatives, our neighbors or friends, around us. Do not angels love them, and will not there be joy in heaven over one that we bring to repentance? Oh why do we seem willing that they should go down to death without a tear of pity, or an effort to save them? Why does not our zeal grow, our affections rise, our tongue speak, our time, and talents, and influence, become a willing sacrifice to save souls from death. Remember, dear sisters, it is not the death of the body that is here contemplated, but of the soul, a living death, the second death, the death eternal, that fearful state of misery in which the soul sinks. Remember also that those who now peacefully surround us, and are dear to us by every tie of nature, are the beings who are in hourly danger of this doom. Oh, then, save

them if it be possible, for we must all stand before the judgment seat of Christ, and there give an account for the time that is given us here.

J. B.

CAMPMEETINGS.

SECOND ADVENT CAMPMEETING.

There will be an advent campmeeting, if time continues, in Exeter, Maine, about 20 miles from Bangor, near the road leading from Bangor to Dexter, on the same ground where it was held last Sept, to commence Wednesday, Sept. 13th, tents erected on the 12th, to continue a week or more; all those who wish to enjoy the privilege of a second advent campmeeting, are requested to come and bring their tents, or come prepared to erect them on the ground: those who cannot bring tents, can be provided for on the ground at the rate of \$1.42 per week, or 1 shilling per meal; some of our efficient lecturers of the west are earnestly solicited to attend, and ministers and brethren in general, brother T. M. Preble is requested to attend. Christian Herald please copy.

CAMPMEETING NOTICE.

The committee have decided, the Lord willing, and time continues, to commence a campmeeting in Tuftonborough, N. H., Melvin Village, on Tuesday, Sept. 12th. We hope all the friends of our coming Lord in that vicinity will make their calculations to attend. It is on the shore of Lake Winepiseogee, so that all on the opposite shores can be conveyed by water. There is convenient land conveyance, as it is on the stage road from Dover to Sandwich. Good provisions can be had at reasonable rates by those who do not bring their tents.

CAMPMEETING AT WINDSOR, CONN.

There will be a Second Advent Campmeeting, if time continue, in Windsor, Ct. on land owned by Richard M. Brown, to commence Sept. 13, and continue one week or more. All Second Advent believers, and others that wish to enjoy the privileges of such a meeting, are requested to come with their tents. Good accommodations for board and horse-keeping can be had at a reasonable price. Arrangements have been made with the steam boat company to carry tent companies or families at 25 cts each from Springfield to the ground, and also from Hartford to the ground. The regular price is 37 1-2 cts. Able lecturers are engaged to attend, and we hope there will be a general attendance.

AN ADVENT CAMPMEETING

Will be held on Davis' Island, in this town, commencing the 18th of Sept. next, and continue thro' the week. Bro. T. Cole and S. Jones are expected to be present. All Advent Lecturers, that can, are invited to attend. We hope our brethren, that can, will come with tents. Provision will be provided on the ground at reasonable rate for all that wish. The meeting will be held on the west side of the Island, near the bridge that connects with the main shore.

Per order of the committee.

Com.—J. M. Smith, F. Davis, I. A. Cole.
Guilford, N. H. Aug. 24, 1843.

ADVENT CAMPMEETING

Will be held, if the Lord will, in Winchendon, to commence on Thursday, the 14th of Sept. Let the saints come trusting in the God of Daniel, with tents. Board can be had on the ground on reasonable terms.

Advent Camp Meeting.

Agreeably to notice, the brethren and friends in Exeter, N. H., and vicinity, met at the Christian Chapel in Exeter, on Wednesday 23d inst. Organized by choosing Noah Piper, of Stratham, Chairman: and Nath'l Weeks, of Exeter, Secretary.

Voted—That we believe it will advance the cause of the Redeemer, and be for the interest of Zion to hold a Camp-meeting in this vicinity.

Voted—That said meeting be held on ground

owned by Br. John Smith, about two miles from Exeter Village, on the banks of the river, in a pleasant grove, near the track of the Boston and Maine Rail Road, on Tuesday, Sept. 26th.

Chose a committee to call meetings in their respective towns to make arrangements to attend said meeting, as follows:

Simeon Swett, Joshua Wiggin, Geo. T. Stacy, Charles Haley, Exeter: Edmand Rowell, Kensington: Rich'd Walker, Portsmouth: Mark Roberts, Stratham: A. Simpson, Nottingham: Oliver P. Wyatt, Dover: John Demeritt, Durham: Dudley Wiggin, Great Falls: Moses Philbrick, Rye: Chas. Churchill, Newmarket: Dea. Pierson, Portland: Ezekiel Hale, Haverhill: Josiah Seavey, Lowell: Wm. Milton, Rochester: Rufus Brown, East Kings-ton: Guy Glidden, Lee: David Hayes, Strafford: Dr. Odell, Greenland.

It is confidently hoped that these brethren, and all others interested in the Advent cause, use their utmost exertions to bring together a large company of believers, who love the Lord Jesus Christ, and his glorious appearing.

Arrangements will be made to secure a number of efficient lecturers.

NOAH PIPER, Chairman.

NATH'L WEEKS, Sec'y.

Concord, N. H. Sept. 1st. 1843.

The Campmeeting to be held in Concord, Sept. 15th. will be dispensed with, in consequence of other meetings in the vicinity.

For Committee,

C. S. BROWN.

J. S. BUSSWELL.

Letters received to Sept. 6.

NOTE.—Post Masters are authorized to send money for publications gratuitously; also to order and stop papers. Subscriber's names, with the State and Post Office, should be distinctly given, when papers are ordered or discontinued.

We find that some of our subscribers suppose our terms are \$1 per year. They are \$1 for a volume of 24 numbers, (6 months.)

FROM POST-MASTERS.

Newtown NH 1; W Gardner 2; Swansville Me; Epsom; Fairhaven Ms 2; N Brookfield Ms 2; Chester NH; Essex Vt 1; Brandon Vt 1; Portsmouth NH; Mt Holly Vt 1; Pomfret Ct; Avon Ct 1; Hallowell, Me 1; Orland Me 2; West prospect Me; Palmyra Me 1; Westford Ms 1; Sandwich 2; Danville NY 1; N Rochester Ms; Friendship NY 1; W Charlton N Y 1; Ware Ms; Barnstead 1; Portsmouth N H 1; Groton Ms 1; Shrewsbury Ms 1; E Washington NH 2; Meriden Ct; Hartsville S C 1; Mechanic's Town Md 2; Woonsocket R I 1; Westfield NY 1; Colchester Vt 1; Ware Ms 1; Wilmington NC; Mason NH 2; Lowell; E Westmoreland 3; Williamantic Ct \$1 and \$3; Hermon Me 1; Stockton NY 1; E Orleans Ms 1; Stow Vt 2; Roxbury Vt; Gr Barrington Ms; Taftsville Vt; Munson Ms; Melvin Village NH 3, 25; Akron O 2; N Kingstown RI 1; Alfred Me 1; Bangor Me; E Limington 1; Weston Vt 1; Rocky Hill Ct 1; Royalston Vt 1; Sharon Vt; Ballston Centre NY 1; Charlotte NC 3; Mobile Ala; Stoneham Ms; Canton Ms 2; Bowdoinham \$1; Berlin Ms 1; Fairfield Vt 1; Bristol NH; Stonington Ct 1; Taunton Ms; E Falmouth Ms 1; Centre Sandwich N H 1; Addison Vt; Eaton NH 1; Hartford Ct 2; Wilmington Del; New Castle Ia.

INDIVIDUALS.

Donation 20; Eld P.; E Beckwith 1; D E Long-fellow; M Beckley 1 was received; A Ward; S M McCorle 25 cts postage; H Frost; G H Cheney; M Fernald; H Sanders 1; J Vaughan; J Meriam; D S Hawley 1; Geo Wilcox; S V Williamson; Cyrus Colby; S W Cook; M Pancost 1; F Withly; R B; John M Gove 1; A Cushing; James Lockhart 2; C M Lean 1; P S Brown 2; R S Robinson; Lyman C Corwin; Laura S Peters 1; E Ellis; Wm Barron 2; C J Lee; B G Getchell 3; T L Tullock; L Linfield; W B Start 22; Wm Waswall; Peter Schofield 2; M C Philbrook, 1; James Drew.

Bundles Sent.

T Cole Lowell Ms; J V Himes Rochester NY; J V Himes 9 Spruce St NY; G P Martin St Johns NB

SIGNS OF THE TIMES.

BOSTON, SEPT. 6, 1843.

EDITORIAL CORRESPONDENCE.

BR. BLISS.—I arrived here this morning at 5 o'clock. I find Bro. Southard quite sick. He will, however, from present appearances, be able to resume his labors again in a few weeks. The Office here is in good order, and prosperous condition. The friends of the cause are doing nobly for the "Midnight Cry." The correspondence here, which is quite extensive, gives assurance, as in Boston, of an increased interest and faith in the doctrine of the Advent this year.

The friends in this city open their new place of worship to-morrow, heretofore known as the Franklin Theatre, in Chatham Square. It has been fitted up in a neat and convenient manner for public worship. Their meetings are full, and very interesting. They have had a number of conversions of late. Bro. Storrs is here. We shall proceed on our way to Cincinnati on Monday next.

J. V. HIMES.

New York, Sept. 2, 1843.

Foreign News.

The Britannia arrived on Sunday morning from Liverpool, with news to the 19th ult. We learn very little of interest by this arrival, there having been no important change in the affairs of European countries since the last arrival. O'Connell still continues to ride on the whirlwind of excitement, and carries with him the affections of the people of Ireland, and the sympathies of the world. England evidently fears the result, but knows not which way to turn, or what to do to arrest the movement; she is at her wits ends, and must let Ireland move according to O'Connells pleasure, or speedily take some efficient measures against him.

The greatest repeal meeting yet held, "the crowning gathering of the monster meetings," came off on Tara Hill, on the festival of the Assumption. All the ceremonies of religion were brought to bear upon the enthusiasm of the meeting. This has excited greater alarm in England than any thing previous, or all put together. A London paper says, "A crisis it is admitted on all hands is not distant."

AWFUL STORM. A succession of most awful thunder storms visited a considerable portion of England last week. Rochester suffered most severely by a terrific shower of solid ice, in pieces measuring an inch and a half each, and from the effects of the lightning and torrents of rain; and Cheltenham in the same manner, though to less extent. Stamford was thrown into indescribable dismay by the visitation, and the inhabitants of Cambridge are described as being perfectly horror-stricken by the unprecedented elemental fury. In Worcester, the storm appears to have raged with the most extraordinary intensity—the roads were inundated up to the horses' middle, and a number of these animals, and sheep and cattle, were killed by the lightning. All accounts agree in representing the storm as the most violent and unexpected that has occurred for many years. No human life, however, seems to have fallen a sacrifice, though the damage to property must be incalculable.

The troubles in Wales continue, the Rebeccaes are still knocking down toll-bars and toll-houses, with undiminished vigor, sometimes under the very noses of the military. The internal misery of Wales presents little hope of a removal of the causes of social discord.

Esparteto has been refused admittance into Portugal, and was expected in England. The prospect of affairs in Spain, gives but little encouragement of tranquility.

The thousandth anniversary of the settlement of the German empire, was celebrated on Sunday the 6th ult. The effect of the religious services were heightened by the firing of cannon at intervals of pauses in the singing.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

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Whole No. 124.

J.V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

The New Earth.

In the interpretation of the prophetic scriptures, there is one point which, to my mind, is of paramount importance; and it is so, because questions of momentous concern hinge upon this. From a misapprehension of this one point have originated the great errors that pervade the mass of the church in relation to a temporal reign of Christ on earth. This cardinal principle in the interpretation of prophecy, relates to the ultimate residence of the redeemed. If, as many of our dearly beloved brethren suppose, they are to be transferred to some remote portion of the universe, then all those enrapturing visions which delineate the triumphant state and glorious prosperity of the church on earth, must be referred to some time prior to the resurrection. If, on the other hand, the regenerated earth is to be the abode of the saints in light, then all those exceeding great and precious promises will have their ultimate fulfilment, their glorious consummation in the new earth. It is the good pleasure of our heavenly Father, that the grand purposes of his government should be gradually unfolded; and that light, on the great subject of human redemption, should be increasing, for the most part, from age to age; and thus the shades of moral night be, as it were, imperceptibly

dissipated from the true Israel of God, till, at length, the opening twilight shall be lost in the overpowering blaze of heaven's resplendent sun. Hence in the early history of the world, we have obscure hints of the Messiah's coming and kingdom; then we have various symbols representing the blessings of the gospel, and the final salvation of believers; and as the time of his advent approached, the inspired penmen portrayed, in a clearer and more striking manner, his character and sufferings, together with the glory that should follow. However clear might have been prophetic vision under the Mosaic dispensation, be it remembered, the prophets ever spoke in the language of the age; consequently, in describing future events, however remote, their imagery was drawn from surrounding objects, and their descriptions corresponded to circumstances then existing, and to the ideas with which the people of that age were most familiar. Their implements of war through all coming time, were the shield and buckler, the spear and the bow, &c.—their strong position, a city protected by walls and bulwarks—their Savior was to sit upon the throne of David—the church, either militant or triumphant, was with them, Israel, Judah, Zion or Jerusalem—heaven was the land of Canaan or the holy mountain—the enemies of the church, were Assyrians, Babylonians, Egyptians or some other foe, which they regarded as most formidable to the Jews. In describing the enlargement of the church under the Gospel dispensation, camels and dromedaries were to cover the land, bearing gold and incense from afar; and the sons of strangers were to build the walls of Jerusalem, &c. Isa. lx. 6 & 10th. In the Old Testament, the resurrection is represented as the return of the Jews to their own land from all the nations whither they had been dispersed. In the New Testament, as the gathering together of the elect from the four winds—raising up believers at the last day, &c. In the one case, they are to be settled after their old estates; in the other, they are to receive an inheritance among the saints in light. In the one case, the Canaanite should be no more in the house of the Lord of hosts; in the other, nothing that defileth shall ever enter the new Jerusalem, Rev. xxi. 27. In the one case, the remnant of all nations are to “go up from year to year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles;” Zech. xiv. 16. In the other, a great multitude, which no man can number, of all nations and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, Rev. vii. 9. In the one case, God's sanctuary or temple was to be in the midst of the Jews forevermore, Eze. xxxvii. 26. In the other, “the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.” Rev. xxi. 3. The Old Testament is full of the restoration of the Jews—their subsequent freedom from all sin, and deliverance

from every enemy—their abundant prosperity, when an handful of corn upon the top of the mountains shall bring forth fruit, that “shall shake like Lebanon”—their entire security, when “they shall no more be pulled up out of their own land”—their harmonious songs, as they “sing upon the height of Zion,”—the everlasting kingdom of David, who is to be their Prince forever—and the triumphant reign of the saints, who will take the kingdom, and possess the kingdom forever even forever and ever.”

The New Testament opens to our view the resurrection from the dead—the joys of eternal life—and a crown of glory—an inheritance undefiled, and that fadeth not away—a kingdom prepared for the righteous from the foundation of the world, &c. Now who cannot see that the former do but shadow forth the latter? they are but the figures of the true, gloriously symbolical of the spiritual world. Shall we, like the unbelieving Jews, grasp at the shadow, and lose the substance? Does any one expect to see the Jews return to the land of Canaan? Yes, be assured the Israel of God will soon come into possession of the promised inheritance, when “many shall come from the east and from the west, and sit down with Abraham and Isaac and Jacob in the Kingdom of God.” Do any expect the temple to be reared again? Yes, truly the temple will be reared in its magnificence and glory; and the topstone will be raised with shoutings, grace, grace unto it. But it will be a temple made without hands, and built of living stones. Do any expect Jerusalem to appear in her former beauty? Yes, glory to God, Jerusalem shall rise from the dust of ages, and her walls shall rise again in all their strength. But it will be the city of the living God, with its Jasper walls, its pearly gates, and golden streets.

The above considerations may prepare the way for us to appreciate the evidence from scripture, that the earth will be the abode of the righteous after the resurrection. In fact the declarations of the word of God are so positive and unequivocal, that it would seem no one could doubt on this subject. The 21st and 22d chapters of Revelation, by the almost universal consent, I believe, of all expositors of the Bible, describe the glories of the immortal state. Now, let us enquire, where is the scene of those heavenly realities laid? The first verse explicitly informs us that it is on the regenerated earth. He opens to us a view of the celestial scenery, so to speak, or the eternal abodes of the redeemed, by saying, and I saw a new heaven, or atmosphere, and a new earth; and, to make the subject more clear, he adds, for the first heaven, and the first earth were passed away, and there was no more sea. Here then we have the unequivocal testimony of John; and will any one, in the face of God's positive declaration, deny that after the dissolution of the present mundane system, the earth will be re-created, and thus appear again in its purified, renovated and glorious form? Now this is not the metaphorical earth of which our

opponents tell us; for, be it remembered, we have now passed the boundaries of time, and are viewing the scenes of eternity. Again, it is not the heaven into which Enoch entered so many thousand years ago, for after the present organization of things had passed away, it is created *anew*. Again, in the last clause of this verse, does the apostle mean gravely to inform us that there was no ocean rolling through the invisible, etherial regions of the skies? No, the very idea seems absurd. The mansions of the redeemed being now fitted for their reception, the next view presented, was the descent of the New Jerusalem. This, in my judgment, is the church in its glorified state. This is evident from the fact, that in the 9th verse, the angel calls him to view the bride, the Lamb's wife, which we all understand to be the church. In the 10th verse, she is presented under the emblem of the most precious and beautiful city, of which we can conceive. The materials of which it is constructed, are the most costly, brilliant, and enduring in the universe, beautifully symbolizing the preciousness and purity of God's jewels, as also their immortality. Its form, like the "holy of holies," was a perfect cube; which may represent its numerical completion—its vast dimensions show that it is a multitude which no man can number—its entire symmetry may represent the harmony of the blessed—its radiant beauty, their moral excellence—and its imposing grandeur, their exaltation in the kingdom of glory. It is built "upon the foundation of the apostles;" and its 12 gates represent the 12 tribes of the spiritual Israel; and it is encompassed with lofty and impregnable walls; for salvation will God appoint for walls and bulwarks. On the sounding of the last trump, the righteous will ascend to meet the Lord in the air; here they will be secluded in their secret chambers "until the indignation be overpast," Isa. xxvi. 20. Then shall the descent of the New Jerusalem take place, however it may be interpreted; and O, with what ineffable glories is the bride enshrouded in her descent from God out of heaven: Who would not wish to have a portion there? Look at the city, radiant with gold, sparkling with gems, as it shines forth in the splendor of everlasting day. The throne of God and of the Lamb is in it. This shows their entire submission to God, and consecration to the Savior. Again, the Lamb is the light thereof; thus all the wisdom and glory of the church emanate from him. Now the celestial city did not possess a permanent location in the skies, for John saw it descending out of heaven. Yes, as the earth rises in all the freshness and beauty of a new creation, blooming as the garden of Eden, the wilderness blossoming as the rose, those, for whom the kingdom is prepared, will descend and enter the promised land—"the meek shall inherit the earth;" and "the righteous shall dwell in the land."

In Revelations 5th, we have described the worship of heaven, and in the song of the redeemed, they gratefully acknowledge their indebtedness to him, who had purchased their redemption at the price of his own precious blood, and raised them to the dignity of kings, or in other words had prepared for them a kingdom. They had not as yet commenced their reign, for they speak in the future tense, "we shall reign." Now where is the location of this kingdom? We are explicitly told "on the earth." In Matth. xix. 28, we read that those who have followed Jesus in the regener-

ation, when the Son of man shall sit upon the throne of his glory, they also shall sit upon twelve thrones. Some understand this to mean those who follow the Savior in conversion; but it is an entire misapprehension of the passage. Jesus was never converted, and therefore could not be imitated in that respect. The idea is this, ye who have followed me, shall in the new organization of things, or as the apostle says, the restitution of all things, when the Son of man shall sit upon his throne in the kingdom of glory, ye shall sit upon twelve thrones, or in other words receive the crown of glory, which the Lord the righteous Judge will give to all believers *in that day*. In Matth. xxv. 34, we read, "come ye blessed of my Father, inherit the kingdom, &c. The saints, then, possess the kingdom at the Judgment. True, it was prepared from the foundation of the world, but so also was the Lamb slain from the foundation of the world, that is in the purpose of God. It seems undeniable that the saints will begin to reign immediately after the decisions of the last day; consequently, their kingdom cannot be in the *present*, but will be in the *regenerated earth*; for, says the word, "we shall reign on the earth."

In the second Epistle of Peter, 3d chapter, the Apostle, replying to those who scoff at the scenes of the Judgment, reasons analogically thus: how wilfully ignorant are such men of the scriptures, and the power of God! There is an energy divine in the word, that spake into existence the solid earth beneath our feet, the beauteous canopy of heaven, and the rolling waters of the ocean. But, when sin had polluted the earth, that same powerful word which created the elements for the happiness of man, could convert them into engines of death. Almost the entire race were swept away—the atmosphere deteriorated—the period of human life abridged—and the original beauties of nature destroyed. Let now the scorner beware, for the same fiat of the great Omnipotent, that created the earth, and deluged the world, stands pledged to execute a more fearful doom, even a deluge of fire, that shall overwhelm his incorrigible foes. But O what a glorious consolation is it to us, beloved brethren, that the same resistless energy will be put forth, as we are assured by the prophet, to restore the order of nature in its pristine beauty and loveliness, and make it as the Paradise of God. In Isa. lxx. 17, we find the promise to which the apostle here alludes. Now we are told that this new creation spoken of by the Prophet is a temporal millennium; but St. Peter directs us to look for the fulfilment of the promise *after* the destruction of the earth by fire. It must therefore be *subsequent* to the resurrection. But it may be said the prophetic writings are highly symbolical, and the writer of this article has thus regarded the Holy City; but is not such a view of the New Jerusalem eminently consistent with scripture and sound reason? John compares the city to a bride, Rev. xxi. 2, then the angel, in showing him the bride, shows him the city. Now how does the idea of a metaphorical heavens and earth harmonize with scripture? Let me ask the objector what is meant by the heavens which were of old? The firmament. What by the heavens which are now? The firmament. What by the new heavens in the same connection? Holiness! What is meant by the earth which was of old? The literal earth. What by the earth which is now? This too is the solid earth. What by the new earth? Holiness! Can any thing be

more inconsistent with scripture? Bring the subject to the test of reason, and it appears equally inconsistent. It being admitted that John's new creation has reference to a future state, and it seems equally evident in regard to that of Isaiah; then all that can be said against a literal interpretation, is that the spiritual world is compared to the earth. But, is it rational to suppose, that John was so enraptured with the world of light and glory, that he could compare it to nothing but the vale of tears? Away with such forced and sophistical modes of interpretation. Let us take the plain literal construction of God's word, unless sufficient reasons demand the contrary. It would seem that the question is put forever at rest from the fact, that, in Peter, we have neither the poetic imagery or prophetic visions of John or Isaiah; but plain simple teachings of the apostle.

In Isaiah lxvi. 22, we read, "as the new heavens and the new earth which I will make, shall remain before me, so shall your seed and your name remain." In various passages of the divine word, the Lord is pleased to give us an idea of the immutability of his promise, by comparing it to objects of the material universe, as the sun, moon, earth, &c. In this verse we have the promise, that the redeemed shall exist while the new creation endures. To such vast bodies of material nature, the mind instinctively attaches the idea of eternity. But if you abandon the literal sense, you take away the idea of permanence, and destroy all the force and beauty of the passage. There is no fixture, upon which the mind can fasten; and not only so, but there is no propriety in the sentiment. For if the new earth is but a state of moral purity, then the verse would imply simply that so long as the church continued in a state of holiness, so long would continue the holy people; and thus the passage would affirm nothing, for the existence of intelligent moral agents is essential to, and inseparable from a state of moral purity. But when taken in its true import, how *sure*, how *precious*, how *glorious* does the promise appear! It is as if he had said, as long as the firmament above their heads, and the solid globe beneath their feet shall endure, so long shall the heirs of the kingdom remain. And it is truly deplorable, to see one of the most gracious and sublime promises of eternal life in the whole Bible, *expunged* from the sacred record, by our dear brethren and teachers in Israel.

In Isa. xxv. 8, we read, "He will swallow up death in victory." In 1 Cor. xv. 54, we are told that this prediction will be fulfilled after the resurrection. We find also, in the same verse containing the promise, it is added: and the rebuke of his people shall he take away from off all the earth, or in other words "there shall be no more curse" on the face of all the earth. Is it possible for language to be more explicit than this? Observe it is not even mentioned that it will be a new (or as our divines will have it a metaphorical) earth, but simply the earth. Now if the earth were annihilated at the judgment, what propriety would there be in speaking of the earth as if it were inhabited after the resurrection? Thus we have this truth standing out in bold relief on the sacred page, inscribed there as with a sunbeam of heavenly light, and will our Teachers still affirm that the location of heaven is not even revealed in the Bible? If language can teach the doctrine, it most certainly is revealed, and in terms too intelligible to be misinterpreted. First, we have the prediction of the prophet,

that God will create a new heavens and a new earth. Next we have the apostolic injunction to look for its accomplishment after the elements shall have been melted by the fires of the last day; and finally, we have the prospective fulfilment of the promise in the visions of John, at a period subsequent to the Judgment. And what can we ask more? I can conceive of but one thing more that we must seek, and that is faith to rest on the immutable word of Jehovah.

Thus much for the scriptural argument. Let us now glance at the subject in a philosophical light. It is a well attested fact, that whenever man has penetrated into the crust of the earth, the thermometer rises as you descend beyond a certain depth. From these and similar phenomena, the interior of the earth is supposed to be a vast body of liquid fire, that is melting every thing before it, with the intensity of its heat. Were it not for volcanoes, which operate as safety valves, the earth would doubtless ere this have been disrupted into fragments, by the force of internal fires. In the providence of God, I doubt not those central fires will burst forth and deluge the world. Thus the waters of the ocean would be dried up, or as John says, there would be "no more sea;" and should the atmosphere become ignited, as it might be by a separation of the two gases that compose it; there would be instantly an explosion of the entire atmosphere, and thus "the heavens being on fire be dissolved," and pass away with a great noise; and at the same time the elements of the earth would be melted with fervent heat. Be it remembered, that St. Peter does not intimate that any portion of the earth will be annihilated, but speaks only of the dissolution of the firmament, and the fusion of substances in the earth, and nothing can be more unphilosophical than to suppose, that the action of caloric can annihilate a single particle of matter. As applied to metals, its effect is fusion; to water, a conversion into vapour; to wood, a conversion into the forms of smoke, vapour and ashes. But every particle of the original matter still remains. True, he who created can uncreate at pleasure; but has he not told us that the earth abideth forever? Let me say in conclusion, that for myself, I desire no other heaven than that revealed by the prophets, when the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" when "they shall take the kingdom and possess the kingdom (or in other words reign in glory) forever, even FOREVER AND EVER." I. MERRIAM.

Greenland, N. H. Aug. 13th, 1843.

What is it for God's People to come out of Babylon.

BY C. FITCH.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." To come out of Babylon is to be converted to the true scriptural doctrine of the personal coming and kingdom of Christ; to receive the truth on this subject with all readiness of mind, as you find it plainly written out on the pages of the Bible; to love Christ's appearing, and rejoice in it, and fully and faithfully to avow to the world your unshrinking belief in God's word touching this momentous subject, and to do all in your power to open the eyes of others, and influence them to a similar course, that they may be ready to meet their Lord. Christ has said, "Whoso

is ashamed of me and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed when he shall come in the glory of his Father, with the holy angels. Who are you that you should be ashamed of what God has written in his word respecting the kingdom of Christ, and that you should wish to spiritualize it into some other meaning than God has expressed, for the purpose of making it more popular with those that fear not God? Stand up before the world and dare honestly to avow your believe in what the Almighty God has spoken. Give up the lust of the flesh, the lust of the eye, and the pride of life; wean yourself from the love of this present world, and be looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Be just as ready, also, to receive and confess all that God has been pleased to reveal touching the time of the establishment of the kingdom of Christ, as any other part of the subject. Why be ashamed of the time of Christ's coming?

Many are beginning to say, "We are satisfied that the usual notion about the spiritual kingdom of Christ and a temporal millennium, is altogether groundless, and that the coming of Christ is doubtless near;" but they feel a very great reluctance either to express or to hold any belief respecting the time. It is very popular not to know anything about it, and a very convenient way of escaping reproach, to be able to say, "we know nothing about it." Thousands are glad that they don't know anything about it, and are fully determined that they will continue to know nothing about it; and some, though they profess to have examined the subject, are hindered from getting any light respecting the time, by the conviction that if they receive the light they must avow it, and this will subject them to reproach. To escape reproach, therefore, they skulk away and hide themselves in darkness. Shame on these miserable skulkers! How will they bear the blazing light of Christ's face at His glorious appearing! They will want rocks and mountains to hide them in that hour.

By this many will begin to say with a sneer of contempt, "You are trying to make it out that none but Millerites can be saved." Hold one moment, for your soul's sake, and tell if you can, how he can be prepared for the kingdom of Christ, who is opposed to Christ's reigning in person on the throne which God has sworn to give him, and who is ashamed to believe and avow what God has revealed touching the time of Christ's appearing? If you can see any way into the kingdom of God for such a soul as that, I frankly confess you can see what I cannot. Do you still complain that I should try to make it appear that you are not a Christian? I have no such desire. I pray God that you may make it appear you are a Christian. But I do say, if you are a Christian, come out of Babylon! If you intend to be found a Christian when Christ appears, come out of Babylon, and come out Now! Throw away that miserable medley of ridiculous spiritualizing nonsense with which multitudes have so long been making the word of God of none effect, and dare to believe the Bible. It contains the wisdom of the infinite God as it is, and needs no alterations and emendations from men, as though they could tell what God means, better than He has been able to express it in his own language. He has sworn with an oath that he would raise up the seed of David to sit on David's throne; and the kingdoms of this

world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!

And now away forever with your miserable transcendental philosophy, that would make the throne of David a spiritual throne, and the coming of Christ to sit upon it a spiritual coming, and his reign a spiritual reign. Thanks be to God, His kingdom cannot be blown up into such spiritual bubbles as these, for a thousand, or even 365 thousand years, and then blown forever away into some ethereal something, which some sneering infidel has defined, to be sitting on a cloud and singing Psalms to all eternity. No, no. Jesus Christ has been raised up in David's flesh immortalized, and he shall come in that flesh glorified, "and there shall be given Him dominion and glory, and a kingdom that all people, nations, and languages shall serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and the saints of the Most High shall take the kingdom and shall possess the kingdom forever, even forever and ever." This is God's word; and all the spiritualizers on the footstool cannot alter it. They may undertake to tell what God means by it; but God has given His own meaning in His own language, and He will make it good in fulfilling it as He has caused it to be written. If God had meant something else and not this, He would have told us what He did mean. Just as though when God had given us truth in symbolic language, and then interpreted it that it might be fully understood, He had after all left it for men in their upstart folly, to improve His own revelation. My soul is pained when I reflect how the word of God has been rendered powerless upon the consciences and hearts of men, by the attempts which have been made to altar it into something else. And now a multitude of ministers of all the multiplied sects of Anti-christ will begin to say, "Thus saying, thou reproachest us also," and will perhaps accuse me of dealing in wholesale denunciation, when I refuse to acknowledge them to be the true ministers of Christ. All I have to say is, if you are true ministers of Christ, come out of Babylon, and no longer be opposed to the coming of Christ, as the Bible declares he will come, to take his seat forever on the throne which God has sworn to give Him. I do not say that you and your hearers may not have been converted to Christ; but I do say, if you have, it remains for you to show it by coming out of Babylon, and by standing no longer opposed to the reign of Jesus. God never will alter His word to suit your carnal desires. He has written it, and as he has written it he will fulfil it; and if you are ashamed of it, he will be ashamed of you. Dare you believe the Bible? dare you preach it? Dare you bring out its plain testimony respecting the manner, the object, and the time of Christ's coming, and tell the world that it is truth, and meet the consequences? Or will you turn away with a sneer, and call it Millerism, and go on prating about a spiritual reign of Christ? I tell you, if you continue in that course you will be reckoned with Antichrist, when the glorious Son of David comes to take his throne. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

SIGNS OF THE TIMES.

J. V. HIMES, J. LITCH, AND S. BLISS, EDITORS.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 13, 1843.

The "Hartford Secretary."

BRO. BURR,—In reply to our remarks on the course of your paper, you say,

"The first sentence of which the editor [of the Signs of the Times] complains, is taken from a notice to 'Correspondents,' in which we stated that the *immediate* second advent of our Savior is not now the *prominent* theme of discussion, &c. In this statement he thinks we have misrepresented the views of the Second Advent believers."

Now, Br. Burr, the charge was that you misrepresented us in particular. The following was the passage we quoted from your paper:

"Already has the *immediate* second advent of our Savior *ceased* to be the *prominent* theme for discussion in their meetings, and in their paper printed in Boston; and the question now is, will there be a *personal* or a *spiritual* reign of Christ on the earth?"

In justification of the above, you say,—

"We would simply refer the editor to the columns of his own paper, for the last three years, for the proof of our assertion. The subject of the second coming of Christ in 1843, up to April of the present year, was the *prominent* theme of debate; but, since that time, other questions, and matter not immediately connected with the second advent, have occupied a *prominent* place in the columns of the Signs of the Times."

We have looked over our files since last April, and we can find no questions *not* immediately connected with the Advent there made *prominent*. Our object, and our *sole* object, has been to fill our columns with articles *immediately* connected with this subject, as laid down in our *Fundamental Principles*. In the pursuit of this object we have endeavored to obtain light from the whole field of prophecy and history; and any light which can be obtained from any source, on the fulfilment of God's word, cannot be *disconnected* with the Advent. So conscious are we of having pursued our object with an eye single to the *immediate advent of Christ*, that we can freely invite any one to point out any question *disconnected* with the advent, which has been made *prominent*. If such topics cannot be pointed out, then Br. Burr is wrong in his position.

Should you not, Br. Burr, consider it unfair if we should claim that you do not make the question of *religion* the *prominent* subject of your paper, because you occasionally speak of baptism, Puseyism, Episcopacy, regeneration, &c. &c.? You would reject the charge at once; and plead that any such question was intimately connected with the Christian religion. Even so do we claim that the new earth, the signs of the times, the corruptions of society, the disunion in churches, the fulfilment of prophecy, &c. &c. with the prophetic periods, are all intimately connected with the *immediate advent*. Again, you say,—

"We are next accused of misrepresentation, in some remarks which we made upon the following sentence which appeared as the caption of an article in a late number of the Signs of the Times, viz. 'The great question at issue between us and the church, viz. Is the curse to be removed, and this earth restored to its Eden state, to be the eternal abode of the righteous in the resurrection state?'"

We inferred from the foregoing sentence that the believers in the Second Advent had relinquished that part of the system which relates to the year 1843, and were now striving to make an issue with the church upon the nature of the millennium. This we supposed to be a *fair inference*, inasmuch as the time fixed for the second advent had nearly or quite expired, and now in the *latter part* of the year 1843 they say that the *great question* at issue between us and the church is, 'Is this earth to be restored to its Eden state,' &c."

To show how *unfair* such an inference is, we will quote the following sentence from the article of which that was the caption. "It will also follow that as this glorious day is *all* that delays the coming of Christ in the minds of the church, if it is the new earth, then *we are to look for it as the NEXT event*, and expect it at the end of *all the prophetic periods*, when in the 'fulness of times' God 'will gather together in one all things in Christ;' 'when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which was before preached unto you.'" In the same paper, Aug. 2, you may also find the following sentence: "There are *none* of the *prophetic periods*, as we understand them, that extend beyond the year 1843."

How, then, you could legitimately draw such an inference from an article written to prove the advent in 1843, or how you could innocently publish such an inference, is more than we can harmonize.

Again, you say you suppose it a "*fair inference* inasmuch as the time fixed for the second advent had *nearly* or quite expired." Our time will not *expire* till the Lord comes, however much we may mistake in the nearness of that event; none but God has *fixed* the time. The decree to restore and rebuild Jerusalem is fixed at one end of the prophetic chain, and the coming of Christ at the other end; and those events are 2300 years apart. We shall therefore look for the Lord till he comes, *knowing* (see Matt. xxiv. 32, 33) "*that it is near, even at the doors*." But have we any right to infer because the year has partly expired, that the Lord will not come within the year? If you were invited to a wedding, and the bridegroom did not arrive at sun-down, would you consider it a fair inference to conclude that the wedding would be "given up?" No; you would wait even till "*midnight*," with your lamp trimmed and burning, that you might enter in to the marriage feast. The tarrying of the bridegroom till that late hour would be no "fair inference" of the wedding being "given up." Then, says our Savior "shall the kingdom of heaven be thus likened." Again, you say,

"This certainly looks to us like an abandonment of the question of the appearance of our Savior in 1843; for, if that doctrine is still *firmly believed* by the editor, we should suppose, now, when the last sand in the glass of time has about run out, he would advocate this topic alone with all the energy of which he is capable. The question whether the saints are to inherit this earth in the resurrection state, or some other part of this vast universe, is a matter of no sort of consequence. It is enough for us to know that 'in the resurrection we shall be as the angels of God.'" Then why not, if you *fully believe* the consummation of all things will occur during the ensuing fall, (as you have more than once intimated within the last few months) why not sound the alarm with redoubled vigilance, instead of discussing the comparatively useless question as to the *place* of the future residence of the blessed?"

Now, as we do "*fully believe*" "the last sand in the glass of time has about run out," you will bear with us if we exhort you, with all the energy you

say we ought to advocate this question. We would entreat you and beseech you to throw away the fanciful interpretation of God's word that would put far off the day of the Lord. You are aware that all that can defer the Lord's coming is a temporal millennium, which was never the belief of the church till the last century. O why will you reject any part of the truth? Believe that every jot and tittle of God's word will be fulfilled, and that to the *letter*, and then you will not believe in the destruction of the Man of Sin till he is destroyed by the brightness of Christ's coming, or that the tares will cease out of the field before the harvest. Is not the language of our Savior clear and explicit, that when the righteous will shine as the sun in the kingdom of their Father, it will be at the end of this world? Then why not receive the truth as a little child? You say if we believed thus and so, we should do thus and so. If such is our duty, then such would be your duty if you believed, and is the duty of all, if we are in the right. According to your own acknowledgement, you are not doing as you would if you believed this doctrine, nor as is your duty if the doctrine is true. If, then, the doctrine we advocate proves true, will you not plead guilty to the charge of having neglected your duty? And will not your readers have been unwarned by you? Because it makes Christians more active and faithful in warning their fellows, is the reason we want you and all others to see the truth. And with this admission you can never say, "It is enough to be ready to die."

Where is your authority from the word of God to say, as you do, that "the question whether the saints are to inherit this earth in the resurrection state, or some other part of this vast universe, is a matter of no sort of consequence?" If it is "of no sort of consequence," why was it revealed? Is it "of no sort of consequence" whether the meek inherit the earth, whether the people of God are taken out of their graves and placed in their own land, and reign on the earth, and dwell therein forever? Was that glorious world that John saw a matter of no sort of consequence? Do not, my brother, thus speak of any portion of that "sure word of prophecy" which was written for our learning by holy men as they were moved by the Holy Ghost. All that God has seen fit to reveal to us is of the greatest consequence; and when God speaks we should lend a willing ear.

The explanation of the sentence respecting the Israelite is as I supposed—you had never seen the paper. This shows us that it will not answer to publish every scrap we find in newspapers, as expressive of the whole truth.

You say you felt disposed to show us that you had not intentionally misrepresented us. You certainly did so very kindly; and we cheerfully acquit you of all such intentional disposition. But we feel that you have not been careful to do us full justice; not that you would withhold it, but you neglected to do it; and thus the glorious doctrine of the Advent of the King of Glory has suffered at your hands, as it would not, had it been a subject near your heart. You close your article with,—

"There are errors enough connected with the 1843 doctrine, if we felt disposed to combat them, without misrepresenting their views; but we prefer to wait and let time explode a theory which, to say the least, has been attended with many serious evils."

If there are errors connected with this doctrine, it is easy to point them out. If they cannot be point-

ed out, it is reasonable to conclude they do not exist. Now, my brother, what single error in doctrine or practice have we ever advocated as connected with this doctrine. Can you point out one? We do not ask you to point out what others may have tried to engraft on this question, but which, if we have not advocated, are not necessarily connected with it. Those who have embraced this doctrine are from all religious persuasions; you can therefore find individuals whose belief on many points you would not consider orthodox; but inasmuch as all of us are not of the same opinion, it proves that those opinions are not a part of this doctrine, any more than they are a part of the doctrine of immersion, or than were the excesses of anabaptists in Germany a necessary appendage of the Baptist denomination. We ask others to judge us as they wish to be judged by us, and apply no mode of reasoning to our views that they would be unwilling to have their own views gagged by. "With what judgment ye judge ye shall be judged, and with what measure ye meet it shall be measured to you again."


THE CAUSE IN UTICA.—We perceive by the Midnight Cry, that Brother Hawley is holding *grove meetings* in the vicinity of Utica of only a Sabbath's continuance. The churches are closed against the doctrine in that vicinity; but thanks be to the Lord, we can do as the Savior did when shut out of the synagogues; he sat down on the green grass, he ascended the mountains, he taught by the sea shore, he stood in a ship a little way from land; any where, but in the synagogues of the Jews; even so at this present time, the truth, although shut out of so many cushioned churches, and gilded desks, is not obliged to remain unheard; the broad canopy of the heavens is still over our heads, and we can join the merry songsters of the woods in praising our common Father. May the example given by our Savior be extensively followed until every grove, and hill, and vale, shall re-echo the joyful sound. Brother Hawley writes that a great change has taken place in some sections in that region. In the town of Floyd was Satan's abode, but now the Lord reigns there, the place being *purified, transformed, regenerated.*

About two hundred of the most hardened wretches have been converted in that one place. Those stand by themselves, not joined to any of the sects, but are a *living, thriving* band, while those who join an opposing church, become cold and lukewarm, and dead. It is almost suicide for an advent convert to be connected where the advent doctrine is hated, and they cannot let their light shine. Let every one be faithful to sound the alarm in the ears of every slumbering church; let them hear the cry; give them no excuse when the Lord shall come. While thus employed we do our duty, and may save some in the churches; then if we are thrust out of the synagogues for righteousness sake, happy shall we be. But let no unwarned professor point to an advent brother in that day and accuse him of having refused to give the needful admonition. O let us be faithful, if by any means we may provoke to emulation those that are in the church, and thus save some of them.

RELIGIOUS PAPERS BEWARE!—The Symbol says of a scoffing article published in its columns a few

weeks since, entitled "Destruction of the World," and in which various individuals spoken of in the scriptures are made to figure in a ridiculous manner, "it may be well to mention that the article alluded to was copied from a *moral and religious* paper, published in Maine." Many are the *moral and religious* papers of which it might be said by the secular press, such, and such scoffing and slanderous articles were copied from them. Say not that the doctrine of the Advent will make infidels so long as the once fair pages of so many religious journals are thus sullied. Let none accuse others who would be condemned were they to cast the first stone.

Another *very* religious paper is being sold by the boys in the streets in connection with the "Saturist," so that the boys cry out "Saturist and Olive Branch." Thus are two papers, one professing to be a satirical, and the other a religious paper, yoked together to the disgrace of each other. When the Olive Branch came to us a few weeks since with one *clean blank side*, we wished it could be a permanent improvement; but subsequent numbers have come, polluted with the usual amount of stale and fictitious trash, showing that it has returned again to its former state, having been only half washed.

 **SUBSCRIBERS**, who wish to discontinue, should send their paper back, marked *discontinue*, or request the Post Master to do so for them in a letter. Those who receive, or have received bills, will do us a great favor by punctual remittance of what is due. Or if there is any mistake, we shall be under much obligation to them to have it corrected. We only seek to have things right. Let none be *offended, let all explain*, and all will be well. We thank those who have made their remittances punctually. Let all *take heed now* in the beginning of the volume, to send us what is due. In time past we have not been so particular whether subscribers paid *punctually, or at all*, while we had the means to support it. But now, we need every subscription, to meet our bills. J. V. HIMES.

HOW GREAT IS THE MOST HIGH GOD.—Thus saith the Lord, Isa. xl. 10—18, 21—23, 25, 26, 28. "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? Have ye not known? have ye not

heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretched out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

CAN MAN REASON WITH THE ALMIGHTY?—Thus saith the Lord. Isa. xli. 21—24. xlii. 8, 9. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them: or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold ye are of nothing, and your work of nought: an abomination is he that chooseth you." "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

THE LORD'S SERVANTS THAT WILL NOT HEAR ARE BLIND.—Thus saith the Lord. Isa. xlii. 19, 20. xliii. 8—13. "Who is blind, but my servant? or deaf, as my messenger, that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses; saith the Lord, that I am God. Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?"

WHERE DOES THE MONEY COME FROM?

The Olive Branch is very anxious to know of Brother Himes where the money came from to defray the expenses of the great tent at the west, above what was contributed at the west? As Bro. Himes is absent at Cincinnati, we will answer for him. It was paid by the subscribers of the Signs

of the Times, in sums of \$1, for which each receives a vol. of this paper.

The man again inquires how long Bro. Himes "can find means to sustain such a losing business?" We answer, as long as God shall see fit to send him the means, and raise up those who love the appearing of Christ, and will aid in spreading light on this subject. We have received about fifty new subscribers the past week, while there have been fewer discontinuances since the close of the last vol., than there were the same time at the close of the preceding one.

He again enquires what is the great truth which Mr. Himes speaks of diffusing? We answer, that contained in the "Fundamental Principles" on our first page, which will hold good till the Lord comes.

Again the man of the Olive Branch says that "they" we, "affect to receive a great deal of gospel consolation from the fact, that our opposition confirms and strengthens their faith, because there were to be scoffers in the last days," and claims that "as it is always right to give the devil his due, if we are instrumental in advancing your happiness in any way, we really think it no more than fair that you should give us the credit of it, and solicit a continuance of our favors."

We have always given the Olive Branch, and devil, their due. And though a continuance of their favors would strengthen our faith, yet it would give us more pleasure to have the devil chained, and have all scoffers repent of their scoffing, that they may receive the forgiveness of their sins, before the door of mercy is closed against them forever. May God grant them repentance and forgiveness of their sins.

UNION IS STRENGTH.—Rom. xvi. 17. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

EXETER CAMPMEETING. A notice of this meeting will be found under its appropriate head. We hope that all our friends in this region will make a rally to attend this conference. We bespeak a large gathering; and trust that the friends will remember it in their prayers, that it may be blessed to the eternal good of many souls. Let all go up to worship the Lord of hosts, and keep the feast of tabernacles.

MR. MILLER. Wm. S. Miller writes us, dated Low Hampton, Sept. 5, 1843, that his "father has started for Springfield, Vt. Then, if his health continue, he will go on to Boston. Brother George is with him. He remains very feeble, yet we hope he will have proper care, and not exercise too much so but that he may still continue to gain. He is quite low, yet he is anxious to be out in the field once more before the final gathering takes place, which we all think will be soon, as the field ripens very fast i. e. the world is growing worse and worse."

AGAIN EXPLODED.—The doctrine of the Advent has again been exploded by S. W. Lynd, D. D., of Cincinnati. We have however received an able review of it by brother J. B. Cook, who is now laboring in that field. Dr. Lynd is shown to be as sophistical in his reasoning, as his brother D. D's. It must be that this species of men never completed their education. They would however need to go through a collegiate course many times before they could disprove the plain declarations of the simple word.

A PAMPHLET IN FRENCH.—*La Voix des Ecritures Saintes, touchant L'Avenement De Notre Seigneur Jesus-Christ, PAR. N. N. WHITING.*

[Translation] The voice of the Holy Scriptures concerning the Coming of our Lord Jesus Christ. By N. N. WHITING.

This important work contains 44 pages, mostly occupied with brief propositions and Scripture proofs, in the style of Br. Miller's Synopsis. It is designed for circulation among the French in our large cities, in Canada, and Europe. Price, single, only 10 cents.

NEW WORKS ON SANCTIFICATION.—Brother Hervey has just published a little work on the scriptural doctrine of Sanctification; And brother Skinner has published one on Gospel Holiness. The design of each of the above, is to present the scriptural view of this interesting and necessary attainment disunited from the vagaries of men's opinions. For sale at this Office.

THE NEW EARTH.—We have received a well written work with the above title, by David Plumb, Utica, N. Y. Many are running to and fro, and knowledge on the prophecies is being increased.

"COME OUT OF HER MY PEOPLE."—A Sermon by C. Fitch. This excellent and faithful sermon, is published in a neat pamphlet of 24 pages, and is for sale, wholesale and retail, at this office. Price, single only 4 cents.

BOUND SETS OF THE "SIGNS" AND OF THE "CRY."—Bound sets of the last and previous volumes of the above publications can be obtained at this Office.

☞ We hear respecting Father Miller, that his health is quite favorable. He is expected to preach in Andover, N. H. next Sabbath; from thence he will proceed to the camp-meeting at Guilford, N. H. and may be expected in Boston the last of this month, say from 25th to 30th, if nothing prevents.

☞ There will be a Camp-Meeting at West Randolph, Vt. to commence on Tuesday 19th inst. (if time continue.) Br. I. Shipman and M. Chandler are expected to be present: a general invitation is extended to all to come and bring your Tents.

For Committee. J. D. MARSH.

To the Point.

We like to receive such as the following. It is short, to the point, contains a word of encouragement, and a proof of interest in this good cause, we have to acknowledge several such.

DEAR BROTHER BLISS,—I enclose you two dollars, one for the "Signs of the Times," which I wish you would continue to send me as

usual; and one for the spread of light on the second coming of Christ, by your publications, where you think it is most needed. I feel that time is short, and what is to be done must be done quickly. O may every Second Advent believer do what he can to sound the Midnight Cry, Behold the Bridegroom cometh. I rejoice in the hope of soon seeing my dear Savior, for I verily believe that he is near even at the doors, and if I am faithful here until he come, I shall receive a crown of glory that fadeth not away. O may this be the happy lot with us all, when he comes, to be caught up together to meet him in the air.

LIBERTY BULLOUGH.

Newton Corner, Aug. 22, 1843.

Wesley's Advice to Methodists.

John Wesley was an ardent Adventist, and was looking for the Lord to come about this time. He was the founder of a powerful and respected sect, whom he cautioned against departing from the letter of the Word, as follows:

Brethren,—"Beware of that daughter of pride, *enthusiasm*! O keep at the utmost distance from it; give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from him; they may be from nature; they may be from the devil. Therefore "believe not every spirit, but try the spirits whether they be of God." Try all things by the written word, and let all bow down before it. You are in danger of enthusiasm every hour, if you depart ever so little from Scripture; yea, or from the plain literal meaning of any text, taken in connection with the context. And so you are, if you despise, or lightly esteem reason, knowledge, or human learning: every one of which is an excellent gift of God, and may serve the noblest purposes.

I advise you never to use the words *wisdom*, *reason*, or *knowledge*, by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean *worldly* wisdom, *useless* knowledge, *false* reasoning, say so: and throw away the chaff but not the wheat,

One general inlet to enthusiasm is, expecting the end without the means; the expecting knowledge, for instance, without searching the Scripture, and consulting the children of God: the expecting spiritual strength without constant prayer, and steady watchfulness: the expecting any blessing without hearing the word of God at every opportunity,

Some have been ignorant of this device of Satan. They have left off searching the Scriptures. They said "God writes all the Scripture on my heart, therefore I have no need to read it." Others thought they had not so much need of hearing, and so grew slack in attending preaching. O take warning, you who are concerned herein. You have listened to the voice of a stranger. Fly back to Christ, and keep in the good old way, which was "once delivered to the saints."

The very desire of *growing in grace*, may sometimes be an inlet of enthusiasm. As it continually leads us to seek *new grace*, it may lead us unawares to seek something else new, besides *new degrees* of love to God and man. So it has led some to fancy they had received gifts of a *new kind*, after a new heart, as, 1, The loving God with all our mind; 2, with all our soul; 3, with all our strength; 4, oneness

with God; 5, oneness with Christ; 6, having our lives hid with Christ; 7, being dead with Christ; 8, rising with him; 9, The sitting with him in heavenly places; 10, the being taken up into his throne; 11, the being in the New Jerusalem; 12, the seeing the tabernacle of God come down among men; 13, the being dead to all works; 14, the not being liable to death, pain, grief or temptation.

One ground of many of these mistakes is, the taking every fresh, strong application of any of these Scriptures to the heart, to be a gift of a *new kind*; not knowing that several of these Scriptures are not fulfilled yet; that most of the others are fulfilled when we are justified; the rest, the moment we are sanctified. It remains only to experience them in higher degrees: this is all we have to expect.

Another ground of these and a thousand mistakes is, the not considering deeply, that love is the highest gift of God; humble, gentle, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts above-mentioned, are the same with, or infinitely inferior to it.

It were well you should be thoroughly sensible of this: the heaven of heavens is love. There is nothing higher in religion: there is, in effect, nothing else: if you look for any thing but *more love*, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, have you received this or that blessing? If you mean any thing but *more love*, you are wrong: you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from sin, you are to aim at nothing more, but more of that love described in the thirteenth of the first epistle to the Corinthians. You can go no higher than this, till you are carried into Abraham's bosom.

I say again, beware of *enthusiasm*. Such as imagining you have the gift of prophesying, or the discerning of spirits, which I do not believe one of you has, no, nor ever had yet. Beware of judging people to be either right or wrong, by your own feelings. This is no Scriptural way of judging. O keep close to the law, and to the testimony."

Letter from C. Wines.

DEAR BROTHER HIMES,—The ministry in this region, almost universally, are opposed to the Advent doctrine, and they have almost as much influence over the people, as the Pope of Rome has over his churches; the members of the different churches, are, I should think, more than nine tenths, opposed to the doctrine. The greatest wonder is, that any under such opposing circumstances and influences, should be waiting, looking, and longing for the coming of their dear Savior. And there is but one reason why they are thus looking and waiting, that is, God has purposed it. He has said, let us be glad and rejoice, for the marriage supper of the Lamb has come, and the wife hath made herself ready. Strange, a bridegroom and bride, the wife ready, the marriage supper prepared, and the parties entirely ignorant of the time, it cannot be so.

Again, the closing up of time and setting up of the kingdom of God, is said to be as if a man should cast good seed into the ground, and should sleep and rise night and day, the seed spring up and grow, and he know not how, but when the fruit is brought forth (he knows it,) for it is added, he immediately puts in the

sickle because the harvest is come. Again, the same event is represented by ten virgins, five wise, and five foolish. The foolish are said not to be ready, having no oil in their lamps and none to put in, while the wise are said to have oil in their vessels with their lamps. The Bridegroom is said to come while both parties are in this state of waiting, one party represented as being ready and going in with him to the marriage, and the other shut out. With these plain directions and thousands of others. The teaching and preaching is, that there is a bridegroom and bride, that there is a time that they are to be married and become one, that there is a seed-time and consequently a harvest, that there are wise and foolish virgins, that the wise only will go into the marriage, that they only will partake of the marriage supper, yet at the same time they tell us we can know nothing about the time. Pray God to forgive them their folly and blindness.

My confidence in God's word remains unshaken, my prayer is, God's grace and spirit assisting, though the vision tarry to wait for it; it will certainly come, it will not tarry (beyond God's time) it is true as Paul has said, we have much need of patience after we have done the will of God in order to receive the promise, "For yet a little while and he that shall come will come and will not tarry."

There are a goodly number in this region that I believe will be ready for the wedding, ready for the harvest, wise virgins. O that you and I may be thus ready, thus waiting, thus looking, and finally go in and sit down with Abraham, Isaac, Jacob, Paul, Peter, James and John, to go no more out for ever. Yours truly. Vergennes, Aug. 22, 1843.

The Cry in Ireland.

The following is an extract from a speech of Mr. Dobbs, on the second coming of the Messiah, delivered in the Irish House of Commons June 7th, 1800, during the discussion of the bill uniting England and Ireland.

In the 2d chapter of the book of Daniel, there is a most concise, sublime and comprehensive description of the four greatest empires that have ever been in the world, under the figure of a great image in the shape of a man. It is agreed by Sir Isaac Newton, and every commentator of eminence, that the head of gold was the Assyrian and Babylonish empire—that its breast and arms of silver were the Medo-Persian empire—that its belly and thighs of brass were the Grecian empire—and its legs of iron the Roman empire,—but Sir Isaac well observes, that by the legs of iron were only meant Italy and those countries which never composed any part of the three first empires; and when the Roman empire was divided into eastern and western, under two distinct emperors in the 4th century, the western was made up of those countries accordingly. The feet and toes of the image, which relates to the western Roman empire, are described by Daniel to be partly iron, partly clay, partly strong, and partly broken—and as iron and clay do not unite, neither were they to unite. The exact accomplishment of this is highly worthy of attention. By the ten toes it was predicted that it should be divided into ten kingdoms, and Sir Isaac proves that it was so in the year 408. It was, after this division, to be in part strong, and so were these kingdoms, for the followers of Mahomet and the

Turks could make no permanent conquest within the bounds of the western Roman empire. It was also to be in part broken in its power, and so were these kingdoms, for they in vain poured forth their millions of crusaders into Asia, without being able to make any permanent conquest there. As iron and clay do not unite, neither have they been united from the year 408 to the present day. In vain did Charlemagne attempt it—in vain did the emperor Charles the 5th attempt it—in vain did Lewis the 14th attempt it; no, the God of Heaven had declared it should remain in a divided state, till the time should arrive when a universal kingdom was to be established on the earth. Kings and their ministers, without knowing it, have accomplished the fulfillment of this astonishing prophecy; and that balance of power, which has for so many centuries been attended to in Europe, is neither more nor less than keeping up that broken state of the western Roman empire.

After having described the image, Daniel proceeds, and says he beheld a stone cut out without hands, which smote the image on his feet, that were of iron and clay, and brake them to peices; then was the iron, the clay, the brass, the silver, and the gold broken to peices together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place were found for them: and the stone that smote the image, became a great mountain, and filled the whole earth. To know more exactly what is meant by this stone, we have only to read the 7th chapter of Daniel. There the four great empires are more minutely treated of, under the description of four beasts, and instead of the ten kingdoms being described by toes, they are made the ten horns of the fourth beast; and when their destruction is mentioned, it is in these words—I saw in the night visions, and behold, one like the Son of man came with the clouds of Heaven, and came to the ancient of days, and they brought him near before him; and there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. There cannot therefore be a doubt, but that the stone, and the personage thus pointed out is the Messiah, and so does Sir Isaac, and all the best of the commentators explain those passages.

We read in the 23d chapter of Jeremiah—Behold, the day is come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.—In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold the day is come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt: but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them, and they shall dwell in their own land. Thus, sir, all the Jews, all the commentators, and I will be bold to say, all the best informed Christians unite in the opinion, that the Messiah is to come in power and glory, and to be actually and in person, the King of the kings of the earth.

Sir, before I sit down, I think it right, publicly to declare the conduct I mean to pursue, should this bill pass into a law—I mean, sir, to submit to it without a murmur, until it be repealed, or until the sun shall miraculously withhold its light, and announce the appearance of Christ. Should this bill receive the royal assent, I mean to inculcate into the minds of all those who are sprung from me, or over whom I have the least influence, to pay it the most implicit obedience, till the Messiah shall demand their allegiance.—Acting under the strong conviction that I feel of its certainty, I say, sir, to you and to every member of this house, no matter on what side he sits; or how he has voted, if he in his heart love Ireland, let him rejoice! for her happiness approaches! I say unto every man in this house and out of this house, if he love virtue, let him rejoice! for the triumph of virtue is at hand! I say unto every man within and without these walls, if he be the friend of Christianity, no matter of what sect he be, let him rejoice! for its glorious Author is about to unfold all that is mysterious, and to remove every difficulty. I say to every man within and without these walls, whether he be a Christian or not, if he sincerely love his fellow creatures, let him rejoice! for that Messiah who suffered on the cross, is now about to accomplish all the objects of his mission—he is now about to take away the curse that followed the fall of Adam, and to renovate the earth. He is now about to establish a kingdom founded in justice, in truth, and in righteousness, that shall extend from pole to pole, and which shall place this hitherto wicked and miserable world upon the highest pinnacle of human happiness and human glory.

THE MAINE METHODIST CONFERENCE.

We learn from the Bath Enquirer that the following resolutions were passed at the Maine Conference. They savor a little of the little horn; almost enough to come from one of the old woman's daughters. They seem to require obedience to the church first, to God afterwards.

1. Resolved, That every minister of the M. E. Church has virtually pledged himself, and every Elder has emphatically pledged himself to God and his church, always to minister the doctrines and discipline of Christ as the Lord hath commanded.—To be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word.

2. Resolved, That the peculiarities of that theory relative to the second coming of Christ and the end of the world, denominated Millerism, together with all its modifications, are contrary to the standards of the Church, and we are constrained to regard them as among the erroneous and strange doctrines which we are pledged to banish away.

3. Resolved, That though we appreciate the motives of those among us who have been engaged in disseminating those peculiarities, we cannot but regard their course in this respect as irreconcilably inconsistent with their ecclesiastical obligations, and as having an immediate and more particularly an ultimate disastrous tendency.

Resolved, That those who persist in disseminating those peculiarities, either in public or

private, and especially those who have left their appropriate work for this purpose, be admonished by the Chair, and all be hereby required to refrain entirely from disseminating them in future.

CAMPMEETINGS.

Second Advent Camp Meeting

At Exeter, N. H.

A Second Advent Campmeeting will be held at Exeter, N. H., in a pleasant grove about 2 1-2 miles from the village, on the road leading to Dover, on the same ground occupied by the Methodists the present month. The meeting will commence on Tuesday, Sept. 26th, and continue one week. Brn. Miller, Cox, Marsh, Cole, Jones, Hervey, Haselton, Stockman, Churchill, and other efficient lecturers, are expected to attend.

Passengers will be conveyed from Boston, Lowell, Portland, and the intermediate towns, at half the usual prices. Lecturers and preachers will be furnished with tickets by the committee.

A large boarding tent will be provided for the accommodation of those who cannot furnish their own tents; but it is recommended that all who can, to bring their tents with them. Companies who wish for board and tents, can be furnished by addressing a line to the chairman of the committee.

Board on the ground at \$1.50 to \$2.00 per week, 37 cts per day, and from 17 to 25 cts for a single meal.

As the meeting will continue over the Sabbath, the cars will leave Portland and Haverhill in the morning and return in the evening.

Brethren and friends are earnestly invited to attend the meeting. For Com. S. SWETT Chm. Sept. 7, 1843.

ADVENT CAMPMEETING.

There will be a Second Advent Meeting on land owned by Mr. Phillip Davis, (known as Davis's Grove, on Turtle Hill,) about half a mile east from the Boston and Taunton Rail Road, three miles north of New Bedford, 17 south of Taunton, and 4 north of Fairhaven village, to commence Wednesday Sept. 20, at 2 P. M. Bro. White, of Wrentham, Mass., and Bro. Snow, of Brooklyn, Ct. are engaged. Bro. T. Cole and I. Taylor are expected, and all other lecturers, who can attend, are invited. All necessary provisions will be attended to for the accommodation of friends abroad. Come one, come all, and bring your tents.

Per order,

Z. BAKER.

CAMPMEETING AT WINDSOR, CONN.

There will be a Second Advent Campmeeting, if time continue, in Windsor, Ct. on land owned by Richard M. Brown, to commence Sept. 13, and continue one week or more. All Second Advent believers, and others that wish to enjoy the privileges of such a meeting, are requested to come with their tents. Good accommodations for board and horse-keeping can be had at a reasonable price. Arrangements have been made with the steam boat company to carry tent companies or families at 25 cts each from Springfield to the ground, and also from Hartford to the ground. The regular price is 37 1-2 cts. Able lecturers are engaged to attend, and we hope there will be a general attendance.

AN ADVENT CAMPMEETING

Will be held on Davis' Island, in this town, commencing the 18th of Sept. next, and continue thro' the week. Bro. T. Cole and S. Jones are expected to be present. All Advent Lecturers, that can, are invited to attend. We hope our brethren, that can, will come with tents. Provision will be provided on the ground at reasonable rate for all that wish. The meeting will be held on the west side of the Island, near the bridge that connects with the main shore.

Per order of the committee.

Com.—J. M. Smith, F. Davis, I. A. Cole.

Guilford, N. H. Aug. 24, 1843.

ADVENT CAMPMEETING

Will be held, if the Lord will, in Winchendon, to commence on Thursday, the 14th of Sept. Let the saints come trusting in the God of Daniel, with tents. Board can be had on the ground on reasonable terms.

Concord, N. H. Sept. 1st. 1843.

The Campmeeting to be held in Concord, Sept. 15th. will be dispensed with, in consequence of other meetings in the vicinity.

For Committee,

C. S. BROWN.

J. S. Busswell.

SECOND ADVENT CAMPMEETING.

There will be an advent campmeeting, if time continues, in Exeter, Maine, about 20 miles from Bangor, near the road leading from Bangor to Dexter, on the same ground where it was held last Sept, to commence Wednesday, Sept. 13th, tents erected on the 12th, to continue a week or more;

A New and Valuable Work.

"THIS WORLD TO HAVE NO OTHER AGE OR DISPENSATION. The present Organization of Matter, called Earth, to be destroyed by Fire. Also, Before the Event, Christians may know about the Time, when it shall occur. In a letter to a Friend. By L. C. Gunn."

This is a closely printed pamphlet, of 40 pages, published at 40 and 41 Arcade, Philadelphia, and for sale at this office. Price 12-12 cts. It presents a powerful array of Scripture proofs, clearly stated, and well arranged, which must convince the candid reader that all the propositions of the title page are true.

Letters received to Sept. 9.

NOTE.—Post Masters are authorized to send money for publications gratuitously; also to order and stop papers. Subscriber's names, with the State and Post Office, should be distinctly given, when papers are ordered or discontinued.

We find that some of our subscribers suppose our terms are \$1 per year. They are \$1 for a volume of 24 numbers, (6 months.)

FROM POST-MASTERS.

Troy Me; West Prospect Me; Brookfield Vt; Brattleboro Vt 1; Middletown Ct; Woods Hole Me 1; Oneida Lake NY 2; Hartford Ct 1; Newark N J 1; Meriden Ct; So Gardner Mass; W Prospect Me 1; Orrington Me; Harvard; Meredith Centre N H 2; Northfield Ms 1; Newbury Vt; Tunbridge Vt; Deerfield NH; Gardner Ms 1; S Reading Vt; Rochester Vt 1; S Dover Me; Greensbury Ia 2; Lancaster NH. S Ware N H 1; E Sheldon Vt; Hartford Ct; Wellington Ct 2; Walpole Ms 1; Fairfield Corners Me; W Boscawen 1; E Washington N H; Levant Me 2; Mason; Taftsville Vt 1; Portsmouth NH 1; Landaff NH 2; Low Hampton NY 4; Middletown Vt 1; Vernon Ct; Washington DC; Jacksonville Ill. 2; Hudson NY 1; Saratoga Springs NY 1; Sharon Vt; Derby Line, Vt 1; Rockford Ill 1; No Fairhaven Ms 1

INDIVIDUALS.

Dea Woods, Groton, by the hand of sister K, \$7 for Signs of the Times, and \$6 for Mid. Cry; Jno Baxton, cannot furnish those numbers; T L Tullock; Geo W Peavy 10; L Boutell; R Tilton 1; S Himes; D W Gilchrist; Wm I Hart 5, the letters were not received at this office; Prosper Powell 1, postage 50 cts, the postmaster should frank all letters containing money for newspapers; Laporte Ind 1; Wm L. Phipps 2; Geo A Reed, your papers are still sent, the one to Mason O is paid to No 72; \$2 due to the end of Vol 5; the one to Guildhall is paid to 128; there will be \$4 due on your three papers to the close of Vol 6.—D H Gould 1; J Bricknell; B Perham; John Pierce 1; Olive Ross 1; Mary Langley; Mary Dutton; E S Loomis 1; C Fitch; Jane Lang 1; H A Dickinson; I Williamson; One letter dated Rehoboth Sept 7, stating that the 'Signs' is not received, but has no name to it; will the writer please explain? S Atwood 1; E Furguson; G Summers 1; Z Baker.

Bundles Sent.

J V Himes 9 Spruce St NY; W B Start, Camden, Me; Elisha Ferguson, Starksboro' Vt.; J V Himes, 9 Spruce St NY.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

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Whole No. 125.

J.V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

The New Creation.

BY JOHN WESLEY.

We commend the following extracts to the followers of Wesley. That good man was a firm believer in the doctrine of the Advent; but were he now living, the Methodists would be obliged to expel him, close his mouth respecting it, or rescind their resolutions passed at the Maine Conference.

"Behold, I make all things new." Rev. xxi. 5.

What a strange scene is here opened to our view! Not a glimpse of what is here revealed was ever seen in the heathen world. Not only the modern, barbarous, uncivilized heathen have not the least conception of it; but it was equally unknown to the refined, polished heathen of Greece and Rome. And it is almost as little thought of or understood by the generality of Christians: I mean, not barely those that are nominally such; that have the form of godliness without the power; but even those that in a measure fear God, and study to work righteousness.

It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imper-

fect. As this is a point of mere revelation, beyond the reach of all our natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have, in any degree, tasted of the power of the world to come, to go as far as they can go; interpreting scripture by scripture, according to the analogy of faith.

The apostle, caught up in the visions of God, tells us, in the first verse of the chapter, "I saw a new heaven and a new earth," and adds, ver. 5, "He that sat upon the throne said," [I believe the only word which he is said to utter throughout the whole book,] Behold I make all things new."

Very many commentators entertain a strange opinion, that this relates only to the present state of things; and gravely tell us, that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the "new heavens and the new earth" was fulfilled when Constantine the Great poured in riches and honors upon the Christians. What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time, John was in Patmos, unto the end of the world! Nay, the line of this prophecy reaches farther still; it does not end with the present world, but shows us the things that will come to pass when this world is no more. For,

Thus saith the Creator and Governor of the universe: "Behold I make all things new"—all which are included in that expression of the apostle; "A new heaven and a new earth." *A new heaven*: the original word in Genesis, chap. 1, is in the plural number: and indeed this is the constant language of Scripture; not *heaven*, but *heavens*. Accordingly, the ancient Jewish writers are accustomed to reckon three heavens; in conformity to which, the apostle Paul speaks of his being caught "up into the third heaven." It is this, the third heaven, which is usually supposed to be the more immediate residence of God; so far as any residence can be ascribed to his omnipresent Spirit, who pervades and fills the whole universe. It is here, (if we speak after the manner of men,) that the Lord sitteth upon his throne, surrounded by angels and arch-angels, and by all his flaming ministers.

All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded,) will be new indeed—entirely changed as to their qualities, although not as to their nature. Fire is at present the general destroyer of all things under the sun, dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms; but no sooner will it have performed its last great office of destroying the heavens and the earth, (whether you mean thereby one system only, or the

whole fabric of the universe; (the difference between one and millions of worlds being nothing before the great Creator,) when, I say, it has done this, the destructions wrought by fire will come to a perpetual end. It will destroy no more—it will consume no more—it will forget its power to burn, which it possesses only during the present state of things—and be as harmless in the new heavens and earth as it is now in the bodies of men and other animals, and the substance of trees and flowers, in all which, as late experiments show, large quantities of ethereal fire are lodged, if it be not rather an essential component part of every material under the sun. But it will, probably, retain its vivifying power, though divested of its power to destroy.

It has been already observed, that the calm, placid air will be no more disturbed by storms and tempests. There will be no more meteors with their horrid glare, affrighting the poor children of men. May we not add, (though at first, it may sound like a paradox) that there will be no more rain. It is observable, that there was none in paradise; a circumstance which Moses particularly mentions, Gen. ii: 5, 6; "The Lord God had not caused it to rain upon the earth. But there went up a mist from the earth," which then covered up the abyss of waters, "and watered the whole face of the ground," with moisture sufficient for all the purposes of vegetation. We have all reason to believe that the case will be the same when paradise is restored. Consequently, there will be no clouds or fogs, but one bright refulgent day. Much less will there be any poisonous damps, or pestilential blasts. There will be no sirocco in Italy; no parching or suffocating winds in Arabia; no keen northeast winds in our own country,

"Shattering the graceful looks of yon fair trees;" but only pleasing, healthful breezes,

"Fanning the earth with odoriferous wings."

But what a change will the element of water undergo, when all things are made new! It will be in every part of the world, clear and limpid; pure from all unpleasing or unhealthy mixtures; rising here and there in crystal fountains, to refresh and adorn the earth "with liquid lapse of murmuring stream." For, undoubtedly, as there were in paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast. But the inspired writer has expressly declared, "there will be no more sea." Rev. xxi: 1. We have reason to believe, that at the beginning of the world, when God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," Gen. i: 9, the dry land spread over the face of the water, and covered it on every side. And so it seems to have done, till, in order to the general deluge, which God had determined to bring upon the earth at once, "the windows of heaven were opened, and the fountains of the great deep broken

up." But the sea will then retire within its primitive bounds, and appear on the surface of the earth no more. Neither, indeed, will there be any more need of the sea. For, either, as the ancient poet supposes,

"Omnis feret omnia tellus,"

every part of the earth will naturally produce whatever its inhabitants want—or all mankind will procure what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be *equal to angels*: on a level with them in swiftness, as well as strength: so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other.

And what will the general produce of the earth be? Not thorns, briars, or thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestrial paradise, or sigh at that well devised description of our great poet:—

"Then shall this mount

Of paradise by might of waves, be moved
Out his place, pushed by the horned flood,
With all its verdure spoiled and trees adrift,
Down the great river to the opening gulf,
And there take root, an island salt and bare."

For all the earth shall be a more beautiful paradise than Adam ever saw.

Such will be the state of the new earth with regard to the meaner, the inanimate parts of it. But great as this change will be, it is nothing in comparison of that which will take place throughout all animated nature. In the living part of the creation were seen the most deplorable effects of Adam's apostasy. The whole animated creation, whatever has life, from leviathan to the smallest mite, was thereby made subject to such vanity, as the inanimate creatures could not be. They were subject to that fell monster DEATH, the conqueror of all that breathe. They were made subject to its forerunner, pain, in its ten thousand forms; although "God made not death, neither hath he pleasure in the death of any living." How many millions of creatures in the sea, in the air, and on every part of the earth, can now no otherwise preserve their lives than by taking away the lives of others; by tearing in peices and devouring their poor, innocent, unresisting fellow creatures! Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common Father: the creatures of the same God of love! It is probably not only two thirds of the animal creation, but ninety-nine parts of a hundred are under the necessity of destroying others, in order to preserve their own life! But it shall not always be so. He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all his creatures, that "his mercy is over all his works." The horrid state of things which at present obtains, will soon be at an end. On the new earth no creature will kill or hurt, or give pain to any other. The scorpion will have no poisonous sting; the adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any one; for cruelty will be

far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction seen on the face of the earth. "The wolf shall dwell with the lamb," (the words may be literally as well as figuratively understood) "and the leopard shall lie down with the kid; they shall not hurt or destroy," from the rising up of the sun to the going down of the same.

But the most glorious of all will be the change which will then take place on the poor, miserable children of men. These had fallen in many respects, as from a greater height, so into a lower depth, than any other part of the creation. But they shall hear a voice out of heaven, saying, "Behold the tabernacle of God is with men: and he will dwell with them: and they shall be his people; and God himself shall be their God." Rev. xxi: 3, 4. Hence will arise an unmixed state of holiness and happiness far superior to that which Adam enjoyed in Paradise. In how beautiful a manner is this described by the apostle: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are done away." As there will be no more death, and no more pain and sickness preparatory thereto; as there will be no more grieving for or parting with friends; so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin.—And to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father, and his son Jesus Christ, through the Spirit; a continual enjoyment of the Three-One God, and of all the creatures in him.

A voice from the Episcopal church.

DEAR BRETHREN,—I had the honor last spring of addressing you on the subject of the advent of our Lord; I then stated that I was unable to agree with you as to the year 1843. I intended by this only, that I was unable to fix upon that definitely. Since those days of comparative darkness, God, as I believe with all my heart, has brought me gloriously into the full light and has placed my feet upon 1843, as upon a rock, so firmly that all the gates of hell cannot drive me therefrom, for he that is with me is greater than he that is against me. I publicly testify my unspeakable gratitude to our dear Redeemer for this renewed expression of his mercy—for not permitting me to be in any darkness when the "glory to be revealed" is so near. A few months since I found myself falling from that high and sweet communion with Jesus which I enjoyed early in the spring and winter. I had however previously resolved by God's grace, that I would not fall from that standard. I prayed and prayed, but still found myself no nearer. In the mean time I had neglected this glorious doctrine, supposing that the advent might not be in ten or twenty years. In this state of mind a brother called, in whose judgment I had great confidence. He told me there was no "if" about Jesus coming this year. This moved me. I fell upon my knees and prayed with all my heart for more light. The power of God was restored immediately; this was satisfactory to me that the countenance of Jesus was turned from me chiefly because of insufficient devotedness to his truth. Still the blessed spirit was not satisfied, something was in the way. I knew it was because as yet I did not believe the truth, and that so soon as I

should receive it the spirit would be satisfied. I have great struggles. I said to my friends that it was my impression that if I could say 1843, the blessing would immediately flow. But of this I was not sufficiently certain to affirm, fearing that although it appeared to be the true interpretation, still there might be a mistake in it, which in the end would prove my folly. In the space of two or three days, however, I obtained *some* peace with *much* continued power so soon as I could say with all my heart right at the door. The difference between the witness and that which I received the past winter, consisted only in bringing the day of the Lord nearer. It seemed it might be this year, but I was not certain, therefore still did not have boldness to declare the whole council of God. In this sad condition I remained till the camp-meeting began in Stepney, near me. I then went, but was not fully one of them, did not dare to open my mouth in order to avoid the imputation of 1843. Returning home, I said to myself, why not say 1843? Is not the light greater on this than upon any other year, and is not the light upon this very great? Why not then say so? Because, if it should not prove true I should be ashamed. If it were a popular matter, a day for the introduction of a spiritual reign, would I not say that I believe it? My conscience answered yes. Then I will not proclaim what I believe through fear of man. Such a condition I despise both by nature and grace; added to this I was assured that to say 1843 would not displease my Redeemer, and not to say it, might. I resolved in his strength to proclaim it, offering up myself a living sacrifice to be "despised and rejected of men." That sacrifice, poor as it is, was accepted and sealed to my soul's satisfaction. The following day I returned and entered the camp of the saints in the wilderness a free man, in the freedom whereby God doth make us free, enjoying the full liberty of the sons of the Almighty. I thought I had been made a freeman before, when many years ago I was converted to Christ, still more so the past winter, but not until the present week has the liberty been entire, the sacrifice complete; 1843 as the true interpretation of the 2300 days was the truth then that brought this blessing of God to my soul. We are sanctified by the truth, truth received is, as it were, a conductor along which the Holy Ghost flows into the soul, the Spirit thereby entering to it so that the Christian may become absolutely certain. This faith has never faltered since. The fact that I have devoted all to this truth, has never made me stagger through fear lest it prove not true. And though I reap the scorn of the world, my step is even as firm as though travelling upon the solid rock, facing all men and warning them, Jesus will come this year—the time is fulfilled. Glory to God. Unbelieving reader, "how can you believe which receive honor one of another, and seek not the honor that cometh from God only." It is the forsaking of this that has brought me to full light. It will you, if you are equally honest. Dear brethren throughout the world, Christ will then certainly come this year, it is the last year, let not the devil drive you from your steadfastness. God is bestowing upon us exceeding great honor, is permitting us to make up that which lacketh of the sufferings of his body. How sweet it is, besides "I reckon the sufferings of this present time as not worthy to be compared with the glory which shall be revealed in us. I used to think, a few months since, when I was floating

along cheered by the public applause for my poor ministerial efforts, that part of Scripture had become obsolete. That it only required the regulator of good sense in order to live godly in Christ Jesus without persecution. But not so. I now see how it is, a great portion of the Scriptures lost their practical meaning when in the third century the dear bride of Christ went to sleep in the arms of the world, then she became adulterous and submitted to the desires of sinful men; but now that she is repenting and returning to her first love, her seducer is offended because she will no longer submit to his vile caresses. "Awake, awake! put on thy strength, O daughter of Zion, put on thy beautiful garments, O Jerusalem the Holy City: for henceforth there shall no more come unto thee the uncircumcised or the unclean; shake thyself from the dust, arise and sit down, O Jerusalem, loose thyself from the bands of thy neck. O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for nought; ye shall be redeemed without money." "Say to the daughter of Zion, thy salvation cometh." "Sing, O daughter of Zion. Shout, O Israel." And here without carrying out my meaning I will observe that when the church attains to the entire consecration, perfect holiness of the primitive church, all things which followed then will follow now. God hath never taken away one of her jewels, but she cast them off herself when she embraced the man of sin. But now, thank God, she is forsaking him and will soon become that glorious bride which Christ will present unto himself without spot or wrinkle. Dear brethren, I long to see and embrace you all that I may be comforted together with you by the mutual faith both of you and me; I will not be cruel enough to notice some names to the exclusion of others. But all will cry Amen, when I say of father Miller, O what honor has God bestowed upon him. If Abraham was the leader of ancient believers, Miller is of the last day believers. O for shame! men will say, that I should be such a little child as to believe this. My consolation is "of such is the kingdom of heaven," whilst "him that hath a proud heart I will not suffer." "The Lord hateth a proud look and a lying tongue," for both go together: for "the day of the Lord is on every one that is proud." The history of the church shows that in all ages, those of weak faith have spoken against those of stronger faith. This is a device of the devil to keep the church from appearing in its true light. Strange that mankind will pretend to such a knowledge of the philosophy of history and yet persevere in speaking out of that which they understand not. This has been the case with my beloved people, God having carried me in faith so far ahead of them, they have concluded that they cannot keep up, so have requested me to resign that they might supply themselves with a slower leader—henceforth then I am free indeed, even of these "bonds," no longer to be the minister of them but of Christ, who says, the "field is the world." Yours in love.

GEORGE A. STERLING.

Huntington, Ct. Sept. 6th, 1843.

Letter from Brother Fitch—The Olive Branch.

BROTHER BLISS,—I feel inclined to offer a word or two to your paper respecting the extract that you have given us from the Olive Branch. I think those very remarkable words will be had in remembrance, when the man who penned them will wish them forgotten.

"If there are in heaven's magazine, any bolts red with uncommon wrath, they must be reserved for such fellows as Himes and his tools, who have thus deluded and tormented society. We must speak out and we will. These men are the worst enemies of God."

As I am most happy to acknowledge myself a fellow-laborer with brother Himes, in efforts to spread the truth respecting the coming and kingdom of Christ, I suppose it will not be regarded as vanity in me, if I reckon myself of the number denominated "such fellows as Himes and his tools;" and I do therefore most gladly come in for my share of this most remarkable malediction of the Olive Branch; I feel greatly to rejoice that I am not among the number that our Savior had in view when he said—"Woe unto you when all men speak well of you." My Savior has said, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." Now we gladly challenge this man of the Olive Branch, to meet us at the bar of this same blessed Savior, and there let the question be settled, whether he is saying evil things against us falsely for Christ's sake. The decision we are fully prepared to meet from him "who trieth our hearts." And as our Savior has said "Bless them that curse you," we pray in the name of Jesus, that God will send upon the soul of this man a blessing as rich as the curse which he has denounced upon us is heavy and "red with uncommon wrath:" for every "bolt from heaven's magazine" which he has hurled at us, may God, for the sake of his dear Son, bestow multiplied blessings upon him out of the richest treasures of heaven's eternal love. And as our blessed Savior has further said, "Pray for them that despitefully use you and persecute you;" we pray that this man of the Olive Branch may learn of Christ to be meek and lowly in heart, that he may find rest to his soul: that all the fruits of the ever blessed Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, may be in him and abound may the peace of God that passeth all understanding, and joy unspeakable and full of glory, even "the kingdom of God which is righteousness, and peace, and joy in the Holy Ghost," be his daily and hourly portion on earth, and may he be fully prepared to hear his Maker say at the end of his pilgrimage, "Well done good and faithful servant, enter into the joy of your Lord." And as for "such fellows as Himes and his tools," to whom this man would open "heaven's magazines red with uncommon wrath," may we ever be able to take joyfully the maledictions of all our enemies; and as hitherto, with our hand upon our heart, to look up into the smiles of our Redeemer's face with the full evidence in our souls that we are doing his will, while endeavoring to arouse an unbelieving gainsaying world to be ready for his glorious appearing.

I have for the last four days been lecturing in this place. The only place that could be obtained is a very small one, but thronged with hearers within and without. Opposition is great, but the truth is taking effect. I shall remain here a few days longer. Yours, in the glorious blissful hope.

C. FITCH.

Toronto, Canada West, Sept. 4th, 1843.

It is good to do nothing whereby "thy brother stumbleth, or is offended, or is made weak."

Letter from Indiana.

DEAR BROTHER HIMES.—Knowing that my friends in the east will be anxious to hear where I am, and what I am doing; I have thought best to give them information, by sending a few lines for insertion in "The Signs of the Times;" With the advice and assistance of kind friends in the east, especially the liberality of my much loved brother William Thayer of Pomfret, Ct. I left home about the 20th of June last, to give the Midnight Cry in the west; and went directly to Cincinnati, O. where I found kind friends. I stopped there about a week, and preached several times. Arrangements were made for a camp meeting in this place, and notices posted up, on which my name was inserted as one of the speakers, by which means a beloved brother Charles M. Hamilton, with whom I had been acquainted in Vermont, now residing in Terre Haute, Ia. happening here on business, saw my name, and soon found his way to me. As I had no means of traveling but by public conveyance, he proposed to furnish me with a horse and carriage, to go wherever I might wish to. I thought it a special opening of Providence, and left the camp meeting, as it was necessary for me to accompany him to Dayton. Brother Cook and other good help were on the ground, to carry on the meeting. At Dayton I preached twice on the Sabbath. Since I left Ohio, I have visited Decatur, Shelby, Johnson, and other counties in Indiana; in all of which places I have seen the power of the Lord displayed to a greater or less degree, saints waking up to the great subject of Judgment near, sinners coming to the mild sceptre of Jesus, and preparing to meet him in peace. I have calculated to stay in a place just long enough to leave them without excuse; and go to another. I have also visited Lawrence Co. Ill., where I have a sister residing, which gave me a fair introduction to the people. We held meetings in a grove about ten days, where the Lord displayed his power and grace in the conversion of some of the wickedest men in all the country; Fourteen were baptized before I left, and others were going forward the next Sabbath. I left my sister's family, 10 in number, all rejoicing in the hope of the glory of God, soon to be revealed. A spirit of enquiry has been awakened in all the places I have visited. The Bible agent at Lawrenceville told me he had sold more Bibles in three days after I came there, than in a whole year before.

I am now at my kind brother Hamilton's, in Terre Haute, Ia., where I had an appointment last week, Thursday evening, but was unable to speak on account of hoarseness. I shall try to preach this afternoon, and shall probably remain here but a few days, as I must soon be directing my course toward home. I regret to leave this field, which is truly large, and light on this subject is much needed. If some brother at the east could be found to come here with books and papers to circulate gratuitously, much good might be done. It is easier to give away 50 books than to sell one. If second advent papers that have been read and laid by at the east, could be gathered up, and sent out here, they would no doubt do much good. And any brother who may see fit to forward such to brother C. M. Hamilton, Terre Haute, Ia., may be assured they will be distributed to the best advantage. Yours in blessed hope of seeing our Lord this year.

PROSPER POWELL.

Terre Haute, Ia. Aug. 24th, 1843.

SIGNS OF THE TIMES.

J. V. HIMES, J. LITCH, AND S. BLISS, EDITORS.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 20, 1843.

The World has had the Midnight Cry.

Matt. xxv. 1.—"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

Rev. xiv. 6, 7.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

We find that according to the history of God's dealings with his people, they have ever been warned before the accomplishment of any great event. The warning, however, has generally been confined to the children of God: while his enemies have been overtaken as a thief, they have often had an opportunity to see the coming events, but have rejected the evidence. God did not bring a flood of waters upon the earth without warning the little band that feared him. When Sodom was to be destroyed, the warning was given to Lot. All of Israel that escaped from their bondage in Egypt, had knowledge of their coming deliverance; they also knew the time of the end of their wanderings in the wilderness; while those that disbelieved the word of God, all perished in the wilderness. Israel had warning both of the beginning and termination of the Babylonian captivity. The time of the sufferings of Christ were predicted, and also the glory that shall follow; and in all the above instances the previous knowledge of the event has been more or less general, as God had a greater or smaller number of true worshipers. We also find the greatest evidence was always given in the places of the greater number of his children; while in remoter parts, a feeble sound was extended—the object being to warn the people of God, it not being necessary the whole world should be equally warned. Thus, when our Savior came to make atonement for our sins, although he was to come to this earth, he did not come to all parts of it, but he came to that portion of it where religion shone with the greatest lustre, however dark its brightness was; while only the sound of his mighty works was heard in other places. In all these instances those who have been warned are the ones that were to be benefitted by being warned.

Reasoning from analogy, and from the predictions of God's word, we should expect that the generation living at the coming of the Lord, would be appropriately warned by signs and events of the Bridegroom's approach, that they might take their lamps and go forth to meet him. We should also expect that those signs and warnings would be the most general in those portions of the earth where are the greatest proportion of true Christians, while in other places, where there are but few Christians, the evidence of the Lord's coming would be less distinct; and in pagan lands there might be no evidence of that event.

Thus New England, being the most pious portion of the earth, would naturally be the theatre of the darkening of the sun and moon, and the falling

of the stars—the events, on seeing which our Savior commanded us to KNOW that his coming was nigh, even at the doors. The testimony of the fulfilment of these events has however gone into all the earth. The proclamation of the coming of Christ has also been the most effectually proclaimed here, while that sound has gone into all lands.

THE CRY IN EUROPE.

After New England, Europe is the next portion of the world where the religion of the Bible is best known: but here the light of the gospel is greatly dimmed, and the heresies of Puseyism, Romanism, Neology, Rationalism, Transcendentalism, and Infidelity have almost removed the candle-stick of the true gospel from its place in Europe. We should therefore expect that Europe would be the next effectually warned. We accordingly find that since the darkening of the sun in N. E. in 1780, a similar event occurred in England in 1806, and in France in 1783, if not in other parts of Europe. A similar exhibition to the falling stars, but on a diminished scale, was also seen in London Sept. 5th, 1839, and also in other places.

The angel has also here proclaimed the hour of the judgment come, multitudes of the Lord's children have taken their lamps to meet the Bridegroom, and many of the Lord's devoted servants have faithfully proclaimed the coming of the Lord as being at the very doors. This began at the Reformation, when the Adventists preached the coming of the Lord in about three hundred years. Of this class were Luther and others. Since him, Menno Simon, in 1513 preached the coming kingdom in Friesland, and John Piscator, a German divine who lived near the close of the 16th century. John Henry Alstead, Prof. in the University of Herborne, and a divine of great erudition, has recorded that a majority of divines in his day, 1627, held that "the last judgment was even at the doors." His work was translated into English in 1643. The learned Joseph Mede, in 1638, died looking for the kingdom. Wm. Twisse, D.D., the Moderator of the Westminster Assembly, was one of his pupils in the interpretation of prophecy. Thomas Goodwin, D.D., Stephen Marshall, Jeremiah Burroughs, Herbert Palmer, Joseph Caryll, and Peter Sterry, were all chief divines of the Westminster Assembly, and, with many more, were express Millenarians. Dr. Homes was of the same faith, and published his "Resurrection Revealed" in 1654. John Tillin-ghast at the same time taught that the "second coming of Christ was but a little way from the door." John Bunyan, who died in 1688, was one who subscribed the confession, of which the following is an article, and presented to Charles II., and which was subscribed by forty one elders, deacons and brethren, met in London, in behalf of themselves and others, to the amount, it is declared, of more than twenty thousand. Mr. Cox says that he extracts verbatim from Crosby's History, Vol. II. Appendix, p. 85. I extract verbatim from his answer.

"Art. 22.—We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts i. 3,) which was taken up into heaven, (Luke xxiv. 51,) shall so come in like manner as he was seen go into heaven, (Acts i. 9, 10, 11:) 'And when Christ who is our life shall appear, we also shall appear with him in glory,' (Col. iii. 4.) 'For the kingdom is his, and he is the governor among the nations,' (Ps. xxii. 28,) and 'king over all the earth,' (Zech. xiv. 9,) 'and we

shall reign with him on the earth;' (Rev. v. 10.) The kingdoms of this world, (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his Christ, (Rev. xi. 15.) 'For all is yours,' (ye that overcome this world,) for ye are Christ's, and Christ is God's, (1 Cor. iii. 22, 23.) 'For unto the saints shall be given the kingdom and the greatness of the kingdom, under (mark that) the whole heaven,' (Dan. vii. 27.) Though, alas! now many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron, Rev. ii. 26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces, Ps. lxxii. 4, and their vain rejoicings be turned into mourning and lamentations, as it is written, Job xx. 5—7."

Dr. Cressener advocated the same views in 1690. Thomas Burnet, D. D., in 1697, taught that the morning would soon dawn. He also showed that the last sign which would be seen before the advent of the Lord, would be all manner of falling stars, even as a fig tree casts its untimely fruit. Sir Isaac Newton, "the greatest of Philosophers," who died in 1726, was millenarian in his views. John Gill, D. D., one of the chief lights in the Baptist Church, was decidedly millenarian in his views, and died in 1771. Charles Daubuz, a Frenchman and scholar of the first rank, contended strenuously for the literal interpretation of the first resurrection. His commentary was published in 1720. Thomas Newton, Bishop of Bristol, also contended for a literal first resurrection. With Mede and Newton for our companions, we can endure to be despised by the moderns. John W. Fletcher and John Wesley were both looking for the advent at about this time, as was the learned and pious James Albert Bengal. Among those who have arisen within the last twenty years, we may mention William Cunningham, Esq. an eminent prophetic writer; Lewis Way, a minister of the Church of England; John Bayford, Esq. F. A. S.; John Fry, Rector of Desford; Edward Irving, one of the most powerful preachers of his time; the Hon. G. T. Noel, A. M.; Edward T. Vaughan, A. M.; Hugh McNeile, A. M.; with numerous other powerful writers. These individuals have called the attention of the great mass of the English people to this subject, and faithfully proclaimed the coming of the Bridegroom.

His Serene Highness Charles Landgrave of Hesse, James A. Begg of Glasgow Scotland, F.S. Hutchinson, an Irish gentleman, Pierre Mejanet, a pious Frenchman, and others in other parts of Europe, have advocated the doctrine of the speedy coming of Christ; while the learned Joseph Wolf has promulgated the same doctrine in Asia. This, in connexion with the writings of the several gentlemen mentioned, and the publications which have been sent from this country, confirm us in our conclusion, that the world has had the Midnight Cry, as much as we could expect from the analogy from other events, and in proportion to the prevalence of true Christianity in the various parts of the earth.

THE BRIDGEPORT CAMPMEETING.—We are pained to learn that, at this meeting, there were many excesses, by which the cause of Christ has been reproached, and the good of many brethren evil spoken of. It should be known that all the prominent lecturers and the great body of adventists are exceedingly grieved that a few should be so led away;

and those few, we learn, are beginning to see their error.

The cause will doubtless suffer by the indiscretions of individuals, when it is not responsible for their acts. "The great weakness of mankind," says Jonathan Edwards, in his remarks on the N.E. revival, "appears in not distinguishing, but in approving or condemning all in a lump. If there be two or three in a society that behave irregularly, the whole must bear the blame of it. And if there be a few, though it may not be more than one in a hundred, that give the world just ground to suspect them, the whole work must be rejected on their account." V. p. 189.

Dr. Norton also remarks, that "it has not been considered as it ought, that where the Son of man is sowing good seed, then and there Satan is always busiest sowing tares; so that where most of the presence of God is, there will ever be most of the [at least attempted] presence of Satan, accompanying or succeeding. Thus scarcely any age has witnessed such horrible heresies and practices in the church, as crept in towards the termination of the apostolic age; and of all the primitive churches the most highly gifted was the worst; and thus almost every outpouring of the Spirit seems to have been accompanied or followed by something evil." V. p. 371.

The great device of the devil has always been to overset a revival of religion. Where God is converting souls, there the devil will always practise his greatest wiles, that he may prevent their conversion; and he will be successful if he can cause sinners to mock and scoff, instead of pray; and drive christians to excesses, so that the unconverted will turn away in disgust. We are to avoid the appearance of evil. We are to be wise as serpents and harmless as doves. Let everything be done decently and in order, says the apostle. We are to prove all things and hold fast that which is good—not that which is evil; and we are to pray God to sanctify us wholly and preserve us blameless unto the coming of the Son of God.

It is hoped that great good will grow out of this meeting, and it may serve as a beacon to all who may be inclined to depart from the precepts of the Bible. Let us cling to the Bible, it is our only safeguard; our adversary would rejoice to see us make shipwreck of that. But though all men may forsake it, let us cling to it with a firmer grasp. The Bible is our chart, and compass, it is our pole-star, and our only guide. Cling, cling to the word of God. Lay fast hold of its promises, and walk in accordance with its sacred teachings, and all will be well.

The Conversion of the World.

On Monday night the 14th inst. we attended the monthly concert at the Park Church. It is well known that at this concert the best missionary news is presented by the Secretary of the American Board, Dr. Anderson, before it is published in the Herald.

As we entered the spacious house and saw some of the principal of the clergy in the city, occupying the splendid sofas of the elegant pulpit, we could not butancy how the twelve fishermen would have looked thus seated, and compare that elegant structure with the simple upper room of the apostles.

We were anxious to see what encouragement there was for a temporal millennium in the present

progress of the missionary enterprise. The Secretary informed the audience that the intelligence was more than commonly interesting, and yet not a single case of conversion was reported; on the contrary, while the Romanists are every where making rapid progress even in some of the fairest missionary fields, particularly at the Sandwich Islands. The Secretary reported that probably Dr. Grant would be obliged to relinquish his station in the mountains among the Nestorians on account of the opposition of the Mohammedans, and also that the troubles among our western Indian tribes, somewhat embarrass the mission there. The great cause of encouragement seemed to be, that Great Britain had sent out General Whiting to the Sandwich Islands, as Consul. The Secretary said they could not have been better suited; and yet, said he, the general makes no pretensions to being a Christian.

Another great cause of rejoicing was, that Dr. Perkins on his return to Persia was received with the greatest demonstrations of joy. They came out about forty miles to meet him, a great cavalcade, and paid all the deference to him they would to an earthly prince. Alas, thought we, where are the symptoms of the world's conversion? where are the souls that have been regenerated? where are the joyful hearts, made joyful with the pleasing intelligence that immortal beings are renouncing the dominion of the devil, and turning from dumb idols to serve the living God? Moral men may be sent as consuls to the islands of the sea, our missionaries may be treated with all the pomp and circumstance of royalty; but what has that to do with the world's conversion?

We have been so long in the habit of hearing Adventists pray, come Lord Jesus, come quickly, that we must confess it sounded strangely to our ears to hear Doctors of Divinity pray that the heathen might be given to Christ for an inheritance and the uttermost parts of the earth for a possession, as the ushering in of the world's conversion, when the next verse says he shall break them with a rod of iron and dash them in pieces like a potter's vessel.

The world's conversion is evidently the idol the church is worshipping. She has set her heart upon it and they want to accomplish it even at the expense of the Lord's coming. But this idol is not simply the world's conversion; the church are looking for a time when the power of this world shall be wielded by the church, and when a scientific religion shall sway the minds of men; the spiritual state of the members of the various churches, is seemingly of far less concern to them than the retaining them in their connection.

When our Savior, with the prophets and apostles, has assured us that the reign of righteousness is to be on this earth after the end of the world, why will his professed followers still look for it in this sin cursed earth? It cannot be that they are in reality expecting it: for if they were, they would do more, and not be satisfied with talking. A people bent on the conversion of the world would never erect their 50,000 dollar edifices of public worship while the heathen are perishing for the means of knowledge: they would never build their costly dwellings, furnish them in princely style, and array themselves in royal apparel, when the denying themselves of these would send the word of God and the living messenger to many a benighted land. It is evident when men are sincere and take hold of an object

with an intention to do something, they take hold heart and soul, rise early and set up late, they count toil and fatigue nothing, are discouraged at no obstacles, and are willing to spend and be spent in the cause they have espoused. The men of the world thus labor in their callings; and those whose hearts burn with love to God thus labor in his cause, but is that the way the church are laboring for the world's conversion? Let the mites contributed from princely fortunes, answer. Were the church engaged, they would sell what they have and give alms, and provide themselves bags that wax not old, and go into all the world and preach the gospel to every creature. Now, most satisfy themselves by giving a beggarly pittance to sustain here and there a laborer.

Such might take pattern from the Adventists, who have labored as if they believed the Lord was coming, and the result has been glorious. They have even been censured by professors, as fools for obeying the command of the Savior in giving alms, and ceasing to take heed for the morrow. They have sold their possessions, and gone themselves into the field; they have taken the word of the living God and manfully breasted all forms of opposition; they have literally spent and been spent in their Master's service; and what has been the result? It has been the means of scattering within the last single year, MILLIONS of copies of various sizes from one to three hundred pages, through the length and breadth of this country, and even to all parts of the world. Who has not heard of our belief, and the reasons therefor? Those only who would not.

One great revival has spread all over this portion of our land, and thousands we trust have been converted to God. Probably more good has been accomplished the past year in the conversion of souls by a handful of Adventists, than has been accomplished by all our great national benevolent societies. And we think we shall be safe in saying that more publications have been circulated by them the past year, than has been circulated in the same time by the American Tract and Bible Societies. Had the whole church taken hold with the same zeal, expended their resources with the same profusion, and given themselves personally to the work, the whole world would have been thoroughly aroused, from pole to pole, and from the river to the ends of the earth. But it is not so to be. The Man of Sin can only be destroyed by the brightness of Christ's coming. The word of God, and every sign of the times are against such a result.

WOE UNTO THOSE THAT CAN SEE NOTHING.—Ezek. xiii. 3—10. xxxiii. 1—11. "Thus saith the Lord God; Wo unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have you not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it, albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold I am against you, saith the Lord God. And my hand shall be upon the prophets that see vanity, and divine

lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar:" "Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then, whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel."

THE MEETING AT EXETER, N. H.—The fare on the Rail Road from Boston to this meeting, we understand, is 75 cts each way—half the usual price. The price of board on the ground can be seen in the advertisement.

This will probably be the most interesting meeting to be held the present season; the location is central, and will accommodate a large section of country—being accessible by Rail Road from the east and west, and intersected routes. There are many of the dear friends who have not attended any similar meeting this season, who will endeavor to be present; and also quite a number of the most efficient lecturers will be there. If the weather should be favorable, we trust, with a large audience, and the blessing of God, that it will be a regenerating and sanctifying season to many souls.

The apostle says, Phil. iv. 5. "Let your moderation be known unto all men," and gives as a reason, "The Lord is at hand." How applicable is the above when the Lord is "nigh even at the doors."

OUR OPPONENTS have proved one thing. We have sometime denied that they have proved any

thing in connection with this question; but we are constrained to admit that they have proved themselves utterly incompetent to defend themselves against one Low Hampton farmer.

☞ We learn that some of our subscribers have received their papers partly defaced by the wrapper being pasted to the paper. We have now employed a more careful hand, and trust that this will be hereafter obviated.

Protest.

We have reason to be thankful for the good order as well as good feeling which has characterized our campmeetings hitherto. But the meeting near Bridgeport, Ct. near its close, exhibited some scenes of fanaticism, at which most of the brethren present were much pained. A few young men, professing to have the gift of the discerning of spirits, were hurried into extravagances which they themselves since regret, and we have reason to hope that nothing of the kind will again occur. Brother Litch was present, and the following is his protest.—*Midnight Cry.*

DEAR BROTHER:—I find in the papers of this morning an account of the Second Advent campmeeting near Bridgeport, Ct. The picture is, to be sure, a dark one, but no more so than the truth will warrant. All the scenes described there are true, without exaggeration. A more disgraceful scene, under the garb of piety, I have rarely witnessed. For the last ten years I have come in contact nearly every year, more or less, with the same spirit, and have marked its developments, its beginning and its result; and am now prepared to say that it is *evil, and only evil, and that continually*. I have uniformly opposed it, wherever it has made its appearance, and as uniformly have been denounced as being opposed to the power of God, and as resisting the operations of the Spirit. The origin of it, is, the idea that the individuals thus exercised are entirely under the influence of the Spirit of God, are his children, and that he will not deceive them and lead them astray; hence every impulse which comes upon them is yielded to as coming from God, and following it there is no length of fanaticism to which they will not go.

That good men, yea, the best of men, have fallen into the error, and have been ruined for life, so far as their Christian influence is concerned, is a lamentable fact. They begin well, but are pushed beyond the mark, become captivated by a delusion of the devil that they are divinely inspired to perform certain acts, and are infallible, until they are beyond the reach of advice or admonition.

The only way to deal with it, is to nip it in the bud, and stop it at once. They may be hurt; but depend upon it, one had better suffer than many.

As a duty I owe to the Second Advent cause, to the church and the world, I wish to enter my most solemn protest against the whole concern of fanaticism as I witnessed it at the *Stepney campmeeting*. I wish to have no part nor lot in such a concern.—And if Second Advent meetings must be the scenes of such disgraceful proceedings as I there witnessed, I protest against more being held.

It would be better for the cause, never to have another at such a price. This is not a hasty passionate ebullition of feeling, but a deliberate sentiment. *The Bible—THE BIBLE, is the rule of faith, duty, and feeling, with Adventists.* It is a sufficient rule in all cases. God has given as rea-

son, to guide a nature sanctified by the Spirit of God, and that reason instructed and enlightened by the word—the unerring word.

I believe in being under the influence of the Spirit, and being filled by the Spirit. But the fruits of that Spirit are "love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, patience and temperance, against which there is no law." We are always safe in following, or being led by that Spirit; but we are not safe in following blind impulses without trying the spirits by the word. This thing is not peculiar to the Advent cause; John Wesley and his coadjutors always had to meet and contend with it, and they do to this day. It ruined the Advent cause in England, under Edward Irving, so that it has never recovered. May the Lord save us from all such fanaticism the few days which yet remain, until he comes.

I hope this affair will be a beacon to all concerned, and that such a spirit will henceforth meet with no encouragement from our brethren.

Yours in hope, J. LITCH
Philadelphia, Sept. 14th, 1843.

Interesting Letter from Brother Hale.

DEAR BROTHER BLISS.—I have returned so far from my visit down east. I think it has resulted in a decided improvement of my health, while it has afforded me the very great satisfaction of becoming acquainted with the state of the advent cause and its disciples, in the section through which I have passed.

As a general thing, the community have settled down upon a permanent position for or against the doctrine—one party calmly and confidently waiting the fulfilment of the "sure word of prophecy"—the other, drugged with lies to a deadly stupor, can hardly be aroused to a notice of the great question, unless it be to repeat the stale fabrications of ignorance, bigotry, mirth or malice. The same spirit which has "turned the truth of God into a lie" on the subject, and which a short time since, gave existence to the stories about "putting off the time," "ascension robes," &c. &c., has now discovered that "Millerism is a failure;" and next to the unwarrantable supposition that "the time has gone by," nothing affords our enemies so much consolation as those reports which assert that the Millerites are "giving up the doctrine." For instance, I have been told several times that our Tabernacle at Boston had been sold, that they had nobody to preach in it, that few would attend the meetings, &c. &c. But when I stated from a personal knowledge that the meeting was still sustained, that the congregation is usually the largest in the city, and that the reason why they have not a steady preacher, is, the faith and zeal of most of our lecturers are such that they will not consent to settle *any where*—it occasioned a little surprise.

As the report was circulated with some industry in Portland and vicinity, that brother Cox had abandoned his position since the last session of the Maine Conference, I took occasion in passing homewards to call on him. His present station is Saco; and although he gave the people to understand, soon after he came among them, what his views were, and what his course would be, they expressed a unanimous wish and purpose to receive and sustain him with that understanding. *I am authorized by him to state, that his faith is en-*

tirely unaffected by the doings of the Conference. I am afraid the affection of his people will be the chief reason why the advent cause may not be blessed with his labors as a public lecturer. Every thing I saw or heard among them, assured me that no appointment could have been more gratifying to them. I spent four days in Saco with brn. Cox & Atkins, and am very happy to inform our friends that brother Atkins is still in the field. Though the prostration occasioned by his excessive labors, exposed him to an afflicting and trying scene, he has come out of it unharmed. He enjoys the fullest confidence of his Christian friends—is steadfast in the faith, looking for the Savior—and is laboring as the way is opened in his neighborhood—the health of his family being such, that he cannot at present labor so extensively as heretofore. I would also state that brother Greeley, who was suspended at the late conference on account of “leaving his work” to preach the advent doctrine, resides at Saco. His health will admit of his laboring but little, but his faith is sound as ever.

At the urgent request of our friends at Portland, I spoke to them on two Sabbaths, and also at Portsmouth one Sabbath, and realized much less inconvenience than from similar attempts for sometime before. The advent meetings in each of those places embody only the believers in the doctrine of the strongest type. The number who are favorable to the doctrine is much larger in each place than can be seen at their meetings, though the congregations are respectable for their number, and are characterized by an intimate acquaintance with the word of God—deep and serious devotion.

The very few of whom I have heard, who professed to believe the doctrine, and have changed their views, consist of those who took oil enough only to last till some particular day, to which their faith looked; or of those who have been laughed or driven out of it by their zealous brethren or pastors, leagued perhaps with Universalists or infidels.

In reference to the days which have been looked to with so much confidence by some, the passing of which has been the occasion of some doubts to them in reference to the grand calculation, I would remark, the failure of calculations which never had any foundation, cannot affect those which have; and as it takes all of 451, and all of 1843 to make 2300 complete, unless it can be shown that the decree went forth before B. C. 451, the supposition that “the time has run out,” has not the shadow of a foundation in truth.

As to the peculiar and trying forms of opposition from the ministry and membership of our churches, blended with the avowed enemies of the truth, we must look for it. Why should we be so “slow of heart to believe all that the prophets have written?” “Thus it is written,” and thus it will be. May God fortify us by his mighty grace for the short remainder of the conflict which is yet before us, and enable us to stand prepared for the immortal kingdom, Amen! Yours in the blessed hope.

A. HALE.

Ipswich, Sept. 7th 1843.

POPEY—ITS APPETITE CRAVINGS.—At the laying of the corner stone of a new Catholic Church in the city of Rochester a few days since, the Military were in attendance, and during the progress of the ceremony, fired volleys of musketry.

Again, On a public occasion last winter in this place, perhaps Washington's birth day, was witnessed the spectacle of the members of the Catholic Church in a body alone marching after one of the volunteer companies through the streets of the city to the strains of martial music. The insignia of blood and carnage is not very benefitting the religion of the Prince of peace.—*Second Advent.*

Letter from T. S. Corwin.

DEAR SIR.—Although personally unknown to you, yet I feel inclined to write, from the fact that I have for sometime been greatly amused to see the rage and fury and bluster some opponents are making relative to the coming of Christ in '43, and from men, too, who for years we have been accustomed to revere on account of their deep-toned piety, and sterling worth as Christians. Why sir, I always thought if I had a friend whom I loved, that it would be a source of gratification to me to see that friend, particularly after a long absence, and I always supposed the desires of a renewed heart to be “come Lord Jesus, come quickly.” This at all events seems to have been the desire of primitive Christians, and although I can hardly dare hope the event will justify the expectations of God's people, yet I feel in my inmost soul a longing to see “HIM whom having not seen I love,” and to be permitted to associate with Abraham, Isaac and Jacob, and all the bloodwashed throng of every nation, kindred and tribe and tongue.

It seems to me really strange that there should be so much opposition shown to the advent doctrine by professed Christians, when the theory, if false, will soon die of itself, the event not occurring. “Let these men alone, for if this work be of men it will come to nought, but if it be of God, you cannot overthrow it.” “If it be Bible truth, all the opposition that can possibly be brought to bear against it, will not affect it a single straw; the moment Daniel's 2300 days expire, that moment shall we behold the Lord Jesus Christ in all the pomp of glory, whether we are prepared for the event or not, and I think it would be wisdom in us all to be looking for and expecting the event, and being prepared for it, than to spend our precious time in trying vainly to disprove it.

But then, if we have a man on the list or in the world, able to show by the word of God, (for upon that alone I wish to build my faith) that the event will not take place this year, let his arguments be laid before the public with all possible despatch, for it does seem to me that among all the D. D's. and Professors of Theology with which our country abounds, we might have one, competent to “use up” one old Farmer; but if there is no individual among the clergy of different denominations capable of doing it effectually, let them either hold their tongues on the subject, or go to College again to study divinity before they attempt to teach others any more.

There are many in this town who believe in the Advent doctrine, and if we could obtain an efficient lecturer in this vicinity, it would be productive of much good. Although we are in *Cattaraugus, Co.*, there are many important places where a good lecturer would be hospitably received and liberally remunerated for his services.

Wishing you the consolations of the Gospel, and divine support under all your difficulties and duties, I remain, Sir, yours in the blessed hope. East Otto, N. S. Aug. 25, 1843.

THE BOWER OF PRAYER

To leave my dear friends and with neighbors to part,
And go from my home effects not my heart,
Like the thought of absenting myself for a day
From that blest retreat where I've chosen to pray.

Sweet bower where the pine and the poplar have spread,
And wove, with their branches a roof o'er my head:

How oft have I knelt on the evergreen there,
And poured out my soul to my Savior in prayer.

The early shrill notes of the loved nightingale
That dwelt in my bower I've observed as my bell
To call me to duty while birds of the air
Sang anthems of praises as I went to prayer.

How sweet was the zephyr's perfume of the pine,
The ivy, the olive, the wild eglantine;
But sweeter, O sweeter, superlative, were
The joys there I've tasted in answer to prayer.

Letter from T. M. Preble.

BROTHER HIMES:—In passing from place to place, I am often asked why I do not write more frequently for the Times, as they are anxious to hear what I am doing, and how my faith holds out in regard to Christ's coming this year. Believing it may be interesting to my Second Advent brethren in New Hampshire, Maine, and Massachusetts, where I have labored the past year, I take this opportunity to say that my faith in regard to Christ's coming is not the same as formerly, not that it decreases but increases.

My health continues perfectly good, and I am constantly in the field of labor. I find a decrease of numbers in the Second Advent ranks, but those who fall away I think justly deserve the name of “*Millerites*,” for it is evident their faith did not stand “in the power of God,” but “in the wisdom of man.” Others may fall, but bless God, the true believers can say “we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.”

I was at the Tent Meeting in New Salem; it was well attended—good was evidently done—and souls were assisted in coming out of *Babylon*. I baptized eleven—had a glorious good season at the close, in partaking of the Lord's supper.

I expect to start tomorrow morning for Maine, to attend the Exeter campmeeting. Time continuing, you may hear from me again soon. Yours, patiently waiting and watching.

Nashua, September 11, 1843.

The Opinion of a Sailor.

DEAR BROTHER BLISS:—There appears to be much anxiety on the minds of some, to know what we shall do now all the periods, as they suppose, have run by, when we expected the Savior to come. We answer, that we shall wait for him until he does come; “for the vision is yet for an appointed time, but at the end it will speak and not lie.” But what would you have us do? Why, says one, you are much to the church with which you were connected, you had better come back to us, we want you here; and if the times all run by, why then you will be in your standing in the church and every thing will go on as usual. Yes, if God's word does not prove true, then we can have the privilege of remaining in the church, and going to sleep again. Cold com-

fort this, after having thrown ourselves on the word of God, and tasted his goodness, had our souls warmed up with love to him, and our hearts cheered with the thought of soon meeting him. Then because some of the periods when we expected Jesus to come have run by, and he has not made his appearance, we can go back to a sinking ship, and sink with the rest of the crew. Suppose that you were sailing in a ship that for many years had been your home, and in which you had weathered many a storm, and she should spring a leak, and after every exertion had been made to keep her free, the leak should so gain on the pumps, as to make it evident to you, that she would soon sink, would you because she had formerly been a good ship, stay on board of her until she went down? No. However painful it might be when you became satisfied that nothing more could be done for her, you would begin to make arrangements to leave her by means of your boat; after getting an observation, and learning your latitude and longitude, and the course and distance to the nearest land, and providing yourself with a compass and what provision and water you could carry, you would shove off perhaps with a sigh, but still with the consciousness that you had done all in your power to save her; and now having got clear of the old ship, you shape a course for the land. After many days sail you make what you suppose to be the land, and like good seamen you see that every thing is ready to go in safely to the desired haven; but as you draw nearer to the supposed land it begins to roll over and over, and soon dissipates into thin air; in short it is nothing but a fog bank which had assumed the appearance of land. Now this is a great disappointment to you to be sure, but will you turn back? Ah no, say you, its of no use to go back, our ship is in a sinking condition, if not already sunk; the land is ahead, we have the right course, and no doubt shall soon make the land. This is the way that you would reason with any one, that should propose going back under such circumstances; and if you should be disappointed in this way two or three times more, and the proposal should be made each time to go back, this course of reasoning would be more and more reasonable, because you are getting nearer and nearer the land, and farther and farther from the old ship; and you would be expecting every day to see the long desired haven of rest. Why then do you ask us to go back? We have left a sinking church only, after we found that she would go down. She could not bear to hear of the coming of her Lord and Master, and she persecuted those that brought the glad tidings of his coming; and although we loved her, yet we were obliged to leave her. We have taken the Advent ship, and we find her to be a good staunch ship, well able to weather the storms of life, and carry us safe to the heavenly port. We have the true compass or word of God on board, and a chart of the coast, and we are expecting soon to make the land of rest, and moor our ship where storms can harm no more. It is true we had thought to have been in port before this, and two or three times have we in some measure been disappointed, but upon a careful examination of our chart and reckoning, we find that we have the right course, and indeed our reckoning is almost up. With regard to those periods running by, we have nothing to reflect upon ourselves; we thought that there

was some appearance of land, and like good and faithful seamen, we got all ready to go into port, well knowing that if we made the land and were not ready, we should be lost; and now considering that we must be very near in, and knowing that we are on a dangerous coast, we mean to double our diligence. And whereas before we lost those points, or had only one man at mast head, we mean now to have two, lest after all our labor we should be cast away and lost. As to going back, we have not provision enough, if we were so inclined, to last us back to the old ship, but before we could arrive, we should starve to death.

B. J.

CAMPMEETINGS.

Second Advent Camp Meeting

At Exeter, N. H.

A Second Advent Campmeeting will be held at Exeter, N. H., in a pleasant grove about 2 1-2 miles from the village, on the road leading to Dover, on the same ground occupied by the Methodists the present month. The meeting will commence on Tuesday, Sept. 26th, and continue one week. Brn. Miller, Cox, Marsh, Cole, Jones, Hervey, Haselton, Stockman, Churchill, and other efficient lecturers, are expected to attend.

Passengers will be conveyed from Boston, Lowell, Portland, and the intermediate towns, at half the usual prices. Lecturers and preachers will be furnished with tickets by the committee.

A large boarding tent will be provided for the accommodation of those who cannot furnish their own tents; but it is recommended that all who can, to bring their tents with them. Companies who wish for board and tents, can be furnished by addressing a line to the chairman of the committee.

Board on the ground at \$1.50 to \$2.00 per week, 37 cts per day, and from 17 to 25 cts for a single meal.

As the meeting will continue over the Sabbath, the cars will leave Portland and Haverhill in the morning and return in the evening.

Brethren and friends are earnestly invited to attend the meeting. For Com. S. SWETT Chm. Sept. 7, 1843.

ADVENT CAMPMEETING.

There will be a Second Advent Meeting on land owned by Mr. Phillip Davis, (known as Davis's Grove, on Turtle Hill,) about half a mile east from the Boston and Taunton Rail Road, three miles north of New Bedford, 17 south of Taunton, and 4 north of Fairhaven village, to commence Wednesday Sept. 20, at 2 P. M. Bro. White, of Wrentham, Mass., and Bro. Snow, of Brooklyn, Ct. are engaged. Bro. T. Cole and I. Taylor are expected, and all other lecturers, who can attend, are invited. All necessary provisions will be attended to for the accommodation of friends abroad. Come one, come all, and bring your tents.

Per order,

Z. BAKER.

SECOND ADVENT TENT MEETING.

There will be a Second Advent Tent Meeting, if time continues, in Londonderry, N. H. about ten miles from Nashua, and two from Derry village, a few rods south of the road leading from Nashua to Derry, and about 1 1/2 miles from Plummer's tavern, on the land of Br. Rapha Nevens. There will be a tent sufficiently large to hold the congregation, connected with the dwelling house and barn, with stoves and other accommodations to suit the weather. It is expected that our brethren will bring their provisions, beds and cooking utensils. There will be board provided for those who cannot bring any with them, on reasonable terms. Brethren Hazelton, Eastman, Jones, and Preble, are particularly requested to be present, and all other lecturer are invited to attend. Meeting to commence Oct. 10th, and continue one week.

Per order of com.

JOHN CRAIG, Chairman.

Londonderry, Sept. 15, 1843.

PAGAN AND PAPAL ROME.

Few common Christians know how much like papal Rome is to what pagan Rome was. Pagan Rome had certain heathen temples—the furniture of these temples was—an altar to the gods, —curtains, incense, tapers, votive tables,—an 'aquimarium.' Papal Rome adopted every one of these things as her own,—temples became churches, the altar to the gods became an altar to saints,—'curtains, incense, tapers and votive tables,' says Blunt, 'remained the same,' while the 'aquimarium' became a vessel for holy water.

Again, 'St. Peter stood at the gate instead of Cardea,'—St. Rocque or St. Sebastian were to papal Rome what the 'Phrygian Penates' were to pagan. St. Nicholas was to one what Castor and Pollux were to the other. Pagan Rome had her 'Mater Deum,' and papal exalted one as the 'Mother of God,'—alms for Mater Deum, became alms for the Madonna,—the festival of Mater Deum became 'Lady Day,'—'Hostia' became 'the Host,'—the dismal regions' became 'purgatory'—from the heathen word 'purgatorium.' 'The offerings to the manes' of pagan Rome became 'masses for the dead' under papal sway. Pagan Rome was the anti-christ of one age, and papal is of another. The 2d. beast exercises all the power of the first, that was before it; for the first has given to the second 'his seat and power and great authority,' so that although he has ceased to be, he yet lives—this is 'the beast that was and is not, and yet is.'—*Western Episcopalian.*

INCREASE OF CRIME.—Seductions, murders, stabbings, and all the other crimes on the very long and black catalogue, are evidently on the increase; injury and outrage and revenge for injury and outrage, are occurrences that crowd upon us daily.—*N. Y. Tribune.*

Letters received to Sept. 16.

NOTE.—Post Masters are authorized to send money for publications gratuitously; also to order and stop papers. Subscriber's names, with the State and Post Office, should be distinctly given, when papers are ordered or discontinued.

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FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

The Things that are coming upon the Earth.

FROM AN ENGLISH TRACT, BY T. SMITH, JUST PUBLISHED.

The Midnight Cry is sounded in many parts of England, Scotland, and Ireland. Thomas Smith is a well known Philanthropist. Without any reference to the periods which terminate in 1843, he believes that Christ's coming is now even at the doors.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light shining in a dark place."—St. Peter.

But some, in our age, agree not with St. Peter. They say in effect as follows:—"We have also a most uncertain, mysterious, unintelligible word of prophecy, whereunto ye will do well not to take much heed, as it is a dark and cloudy spot in a region where all else is light; set it aside, therefore, till a brighter day shall dawn upon you." I trust, however, dear reader, that you will be disposed to think St. Peter spoke the truth. If so, I invite you to accompany me, with a steady, prayerful step, and let us glance at things to come.

And it is quite time for such inquiry. More than eighteen hundred years ago, the following words were uttered by two angels, just at

the conclusion of the first visit of our Lord Jesus Christ. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And from this time forward, the apostles devoted all their energies to persuade men "to turn to God from idols, to serve the true and living God, and to wait for his son from heaven." And on one occasion St. Peter spoke as follows:—"And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things." Reader, have you ever asked what is the meaning of the last words of that sentence; what is meant by the "times of restitution?" You hear of the "times of the Gentiles;" and perhaps you know that these times have now lasted more than two thousand years. But when are the times of restitution? Are they after the end of the world? If not, they of course must be before the end of the world. And if before it, then, what is the meaning of the declaration—"He shall send Jesus Christ, whom the heaven must receive until"—when? till after those times of restitution? till the end of those times? no; but "until the times of the restitution!"—that is until those times arrive. If I should say, that the autumn continues until the times of winter, would you understand me to mean, that it continues until the end of the times of winter? No, that would be until the times of spring. You could not so misunderstand me. Or, if I should say that oppression will continue in the world until the times of the universal establishment of true religion, would you suppose I meant until those happy times shall be ended? No, you would see clearly that I meant, until those times arrive. What means then this declaration of St. Peter, "whom the heavens must receive, until the times of restitution of all things?"

Now there can be no millennium, nor any times of restitution of all things, until the "mystery of iniquity" shall cease to work, and the "man of sin" shall be destroyed. But how is that destruction effected? St. Paul describes it as follows:—"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God," but "that day shall not come except there be a falling away first, and that man of sin be revealed,—whom the Lord shall consume by the spirit of his mouth, and destroy by the brightness of his coming." 2d Thes. i: 7, to chap. ii: 8. Antichrist is to be destroyed, then, by the brightness of Christ's coming in flaming fire, with his holy angels.—But how then can his coming be at the end of the world? how can it be after the millennium? Can we have a millennium with antichrist in existence, and the mystery of iniquity still working? Impossible! This passage is exceedingly plain, and to the point.

Again, on one occasion the disciples of our

Lord asked specially concerning this solemn and great event. When our Lord had said, at the conclusion of his final sermon to the Jews, "your house is left unto you desolate: verily I say unto you ye shall not see me henceforth until ye say, Blessed is he that cometh in the name of the Lord;" he departed from the temple, and never entered it again.—The Jews, many of whom, some time previously to this, had cried, "Hosanna, blessed is he that cometh," &c., now took council against the Lord, and they crucified him only two days afterwards. They did not say "Blessed," &c., during these two days. The disciples, however, appear to have been astonished at the Savior's words, and as he had also, on leaving the temple, said that it should be destroyed, they said to him as soon as they were alone, "Tell us when these things shall be? and what shall be the sign of thy coming, [when the Jews should see him again and say "Blessed, &c.] and the end of the age?"* Now mark the answer, as recorded by St. Matthew and St. Luke. When their accounts are compared, the sum of the Lord's answer is as follows:—"When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. There shall be great distress in the land, and wrath upon this people, (the Jews) and they shall fall by the edge of the sword, shall be led captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken; and THEN shall they see the Son of man coming in a cloud with power and great glory. The second advent of the Lord from heaven, then, is immediately, not a "thousand years" after the tribulation which commenced when Jerusalem was destroyed, and which lasts until the times of the Gentiles are fulfilled, and then Jerusalem is no longer trodden down of the Gentiles, and THEN the Jews see the Lord again, and say, "Blessed is he that cometh in the name of the Lord." The popular notion, therefore, that the second coming of Christ is not until after the Millennium, and not is a complete delusion!

And now, dear reader, allow the Bible to pour its light upon your mind respecting these things to come. * * * "Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send forth his angels," etc.

* The original is *aionos*, from *aion*, and the meaning is not properly "world" but *age*. So nearly all scholars agree.

Then will all that are alive, and remain unto the coming of the Lord, be caught up to meet him in the air. 1 Thes. iv: 17. Then shall "two be in the field, &c.; the one shall be taken and the other left." For "He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." Matt. xxiv: 31, 40, and 41. All these, i. e. the elect, will be accounted "worthy to escape all those things which shall come to pass" in the world, immediately thereupon.

"But this we say unto you by the word of the Lord, that we which are alive and remain, will not prevent," that is *anticipate* "them which are asleep," in Jesus.—The dead in Christ shall rise before the living in Christ are caught up. 1 Thes. iv: 15. This is the *first resurrection*; and it is spoken of also by St. John. First, he heard in heaven the following song—"Thou hast redeemed us unto God by thy blood out of every kindred and tongue, and people and nation; and hast made us kings and priests to God and *we shall reign on the earth.*" But St. John saw these souls once more—"And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." First, it was said, "*we shall reign on the earth.*" then they lived and reigned with Christ. And St. John tells us what this meant,—*This is the first resurrection.* This also explains those words of St. Paul, "Every man in his own order, Christ the first fruits, afterwards they which are Christ's," not those which are not Christ's "at his coming." The rest of the dead live not again until the thousand years are finished.

Consequently, Christ will "judge the quick and the dead at his appearing and kingdom." Of the *quick*, he will judge those of them who are worthy to be caught up to meet him, and to escape those things which shall come to pass. And of the *dead*, he will determine who of them are "worthy to obtain that age, (*aionos*) and the resurrection from the dead. At the last and general resurrection, those that are accounted unworthy to attain to the *first* shall also live again, and they shall also be present at the general judgment, which will take place after the thousand years, and at the end of the world. Rev. xxix: 7—15.

"When the Son of man shall come in his glory," immediately after that tribulation, &c., "then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them,"—how? "as a shepherd divideth his sheep from the goats." "A shepherd, when he divideth his sheep from the goats, calleth his own sheep by name, and leadeth them out," and "when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." Thus will be gathered together his elect from the four winds. Thus will two be in the field, or in one bed, or at the mill, or on the housetop, the one taken and the other left.

Then comes the punishment of those that are left. See Rev. 16 and 17, &c.

Reader, do you say "This is mysterious?" It is mysterious. But remember, that "in the days of the seventh angel, when he shall begin to sound," (and from Rev. xi: 15, you will find that he begins to sound just at the commencement of the millennium,) shall this mystery of God be fulfilled." And all that is mysterious now, will then be clear and plain.

Wait awhile! Only BE READY!—and you shall see.

Predictions of these great events were uttered by the mouths of all the holy prophets since the world began.—We repeat this—it is important. Predictions respecting these times of restitution, and this mystery of God, have been spoken by the mouths of all the holy prophets since the world began. Many of them are of course mysterious, otherwise the events would be no longer a *mystery*.

Such perhaps, are Balaam's noted prophecy, Num. xxiv: 15—19; and the "last words of David;" 2 Sam. xxiii: 1—6. (The reader will be richly rewarded for the time it will cost, in turning to all the passages named, and reading them in full.)

The following are brief specimens of these predictions:—

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For THEN will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. iii: 8, 9.

"Behold the day of the Lord cometh; and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. Then shall the Lord go forth and fight against those nations. And the Lord my God shall come, and all the saints with him.—And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one." See Zec. xiv.

"Behold in those days, and in that time when I shall bring again the captivity of Judah to Jerusalem, I will also gather all nations. Let the heathen be wakened and come up to the valley of Jehosaphat; for there will I sit and Judge all the heathen round about, for the day of the Lord is near in the valley of decision. Multitudes, multitudes in the valley of decision; the sun and moon shall be darkened, etc. Then shall Jerusalem be holy. And it shall come to pass in that day that the mountains shall drop down new wine," etc. Joel iii.

And now, dear reader, ponder the tremendous scenes that are fast approaching. There is already on earth, unusual distress of nations. The coming of the Lord draws nigh. And then shall appear the sign of the Son of man in heaven; and then shall they see the Son of man coming in the clouds of heaven, with power and great glory. Then will the dead in Christ be accounted worthy the first resurrection, and then will the living in Christ be changed, and caught up, and thus escape the things that will come upon the earth. Then will the "Man of Sin" be taken and destroyed. Then will the "seven vials full of the wrath of God" be poured upon the earth.—Then will the *vine* of the world's wickedness be "cast into the great winepress of the wrath of God." Then will the whole earth be devoured with the fire of His jealousy: and THEN will He turn upon those who escape, a pure language, that they may serve him with one consent.

Dear reader, these things are fast approaching. They may be close at hand. Oh, dream no longer of an intervening thousand years. Harken! what is that cry? "BEHOLD THE BRIDEGROOM COMETH—GO YE OUT TO MEET

HIM." This cry has already been raised in a thousand different and distant towns, in various nations, and it is echoing swiftly round the world. Dear reader, *are you ready?* Let me exhort you, without delay.

1st. Give up yourself into the hand of your great Creator. Turn to him. Cease to do evil. Pour out your soul to God. Implore his mercy. Behold the Lamb of God, and let him take away your sins. He is gracious still. Venture upon his mercy. Be assured that he will not deceive you. Believe, believe, and live!

2d. Rest not without an abiding, satisfactory evidence that your transgressions are forgiven. You may, and you must *know your sins forgiven*. As you would be saved make sure of this. Beware of delusive hopes, and dangerous uncertainty. By all means have your light burning. Forfeit your life rather than your communion with God.

3d. Turn away from the world. It is doomed. Have done with it, and all its vanities and cares. You must look away from it, or it will draw you down to death.—Look upwards. Lean on your Savior only. Lean there, and you are safe.

4th. And then strive to glorify your God with all your powers. If you have property, devote it instantly to God. Prepare for the appearing of the Lord. Send your treasure and your heart to heaven. Try also to save the souls of all around you. Instruct, rebuke, entreat, warn and invite. Scatter the seeds of truth, and light, and life on every hand. In short, be dead unto the world and sin. Live in God. Live in heaven. So shall you be filled with consolation, and blessed with great success. And when the Lord descends, you shall be deemed "worthy to escape *these things that shall come upon the world,*" Be it so. Amen.

Letter from President Shannon.

Last spring, Pres. Shannon of Harrodsburg, Ky., was invited to be present at our meetings. In his reply he makes some suggestions which are too good to remain unpublished. Though they have lost their freshness, they have not lost their value by having been kept back so long. He says:—

"Great good might be done by a judicious address, intended directly and mainly to prove, that there will be no Millennium (if the Bible be true) till the Lord comes. It is so easy to demonstrate this, and to show the many absurdities involved in its denial, that by beginning to build on this foundation, you can with great facility stop the mouths of gainsayers, and open the eyes of the honest, but deluded, to see that they have been taught by sectarian priests, to believe dogmas directly opposite to the uniform teaching of Jesus Christ, and of the apostles and prophets.

I would also suggest, that great care should be taken on this, as well as on every other subject, not to preach *opinions* for faith. In believing and teaching that for which we can find a plain '*Thus saith the Lord,*' we cannot err, unless God can lie. But there are ten thousand ways in which the strongest minds are liable to be misled (because they are *fallible* and ignorant at the best) so soon as they begin to draw their own inferences. By neglecting this distinction, the body of Christ has been wickedly torn and rent into (I had almost said) a thousand fragments; and I know not but that even good men may have been ig-

norantly involved in this dreadful business. From what I have read of the writings of the Second Advent brethren, I rejoice to think that they are far in advance of their sectarian neighbors in this respect, and having got their minds disenthralled from a slavish subjection to the traditions of the Elders, I trust they will go on to grow in grace and in knowledge, until the Lord comes. I am anxious above all things, that they should not compromise so good a cause by dogmatically teaching as a matter of faith, that for which they cannot produce a plain, thus saith the Lord. 'The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.'

Sincerely yours, in the blessed hope of the glorious appearing, &c., JAMES SHANNON.
Harrodsburg, Ky., May 3d, 1843.

Letter from S. Goodhue.

BRO. BLISS.—The article last week entitled "New Earth" by brother Merriam, I have read with interest, and in most of the views agree with him, but in some particulars I have some objections to make.

He says of the New Jerusalem "This in my judgment is the church in its glorified state." This he says is evident from the fact that in Rev. 21: 9, the angel calls John to view the bride the Lamb's wife, which we all understand to be the church; and in the 10th ver. is presented under the emblem of the most precious and beautiful city. Now I do not so understand the angel—but instead of this I understand the city itself to be compared to a bride.

In the 2nd verse, John saw the holy city New Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband, i.e. like unto a bride prepared and adorned. For whom is this city prepared? Heb. 11: 10. For Abraham looked for a city which hath foundations, whose builder and maker is God. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city.—Rev. 21: 3. Then John heard a voice out of heaven saying the tabernacle of God is with men. Query, can this be the church glorified? It is true the angel promised to show him the bride the Lamb's wife, but did he say he would show him nothing else, and because he next speaks of the city and sees it descending out of heaven from God must we conclude of course that the city is the church? Would not the city itself, as the habitation of the bride probably first attract his admiration and notice?

The brother says it is built upon the foundation of the apostles.—What is built on this foundation? Do the scriptures say that the city is? Eph. 4: 21. Paul says to his brethren that *they are built* on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, but I do not see as this has any thing to do with the city.

Rev 2: 14. We learn that the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb,—not that they themselves were the foundations.

And the nations of them that are saved shall walk in the light of it, not in their own light but in the light of the city which will be God and the Lamb.

Was it the glorified church for which the patriarchs sought, where it is said they sought a city which hath foundations?

Can this be what is meant by the promise in

Rev. 3: 12, where the Savior says, I will write upon him the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God?

True, as the brother says, the prophetic writings are symbolical, but I can not in this instance regard his metaphorical exposition as "consistent with scripture and sound reason."

I know it requires faith to believe that God will really prepare for us a city.

But is not he who is able to raise the dead and fashion our bodies like Christ's glorious body able to do *this also*? Yes, blessed be God, I believe the saints will occupy a literal city 1500 miles square, which will be the great emporium of the New Earth—the city of the Great King, as he has promised; and I hope, dear brother, by his abounding grace, through faith in his word, we shall soon enter in through the gates into the city, and have right to the tree of life where nothing shall enter into it that defileth, or maketh a lie,—but they which are written in the Lambs book of life.

Boston, Sept. 14. 1843.

Letter from C. Green.

DEAR BR. BLISS :—In the providence of God I am still an inhabitant of this sin cursed world—a pilgrim and a stranger. But thanks be to our Father in heaven, I am looking for a better country, even an heavenly, and a glorious city, whose foundation-builder and maker is God.

For two months past my health has been very poor, so that I have not preached but a very little, not more than one half of the time on the Sabbath. My labors during the last winter were so arduous, that human nature failed under them. For a short time past my health has been gradually improving, and I hope (if time continue,) that in a few weeks, I shall be restored to health, and be permitted to labor till our blessed Savior shall come to deliver his faithful ones from the corruptions, perplexities and cares of this wretched world, and introduce them into the new earth, wherein righteousness shall forever dwell.

There are a multitude in this region of country who are looking for the glorious appearing of the Savior, and whose lives are (as far as I can learn,) consistent with their profession. Conferences have been held often since last spring, which have been well attended, and have been blest to the comforting of such as love the appearing of their Redeemer. During the last week a conference was held at Hinesburgh, and brethren from 30 or 40 miles distant came with hearts filled with the spirit; we had a precious season, and one soul we hope was converted to God.

At the present time a conference is in session at Morristown, which I am unable to attend, and on the 14th of September, (if time continue) we expect to commence one in Richmond, and by comforting one another, and arousing the careless and leading them to Christ, we intend to wait till he comes.

Since my health has been poor, so that I could not perform as much labor as I have previous, some have been diligent in informing the public that I had given up my belief in the near approach of the Savior, and was at the present expecting the conversion of the world, through the instrumentality of the preached gospel. This is all false, a device of Satan, to discourage those who are expecting that the Savior will soon come; and I would take this opportunity to say to the wide world that my

faith in the speedy coming of Christ, is as strong as ever—my hopes were never brighter than they are now; I do expect that sometime between now and next spring, that I shall see the Lord Jesus coming in the clouds of heaven to gather his redeemed people. It may be that he will not come till after that; none of us claim infallibility; we may be in an error, and if so, time will prove for our opponents, what *they could not prove for themselves*, and we will wait patiently till he comes, thanking God that we have been amongst that number that rejoiced in view of his coming, rather than mourning because we were not of that number that were opposed to the precious truth.

I cannot see why the last prophetic periods do not expire within a few months; our opponents have failed in their efforts to show that they do not. Therefore, I must needs say to a sleeping world, "Behold he cometh."

To all that love the appearing of Jesus, I would say,—be firm and undaunted as the iron bound coast of the ocean; let not the smiles of the world allure you; let not its frowns dishearten you; but be patient, prudent and long-suffering as becometh those who wait for their Lord.

A few more trials and he who is our life, will appear and we shall appear with him in glory. Even so, Amen, come Lord Jesus.

Yours in hope of the glorious appearing of Christ, and a blissful immortality this year.

Colchester, Vt. Aug. 30, 1843.

PRAYER.—Let me give myself unto prayer, not to the occasional, or stated repetition of the form of prayers—but to that labor of soul for God's blessing upon myself, and my fellow men, which will insure an answer—to that devotion which keeps the soul active, vigilant, wakeful, in expectation of the blessing. How blessed and useful is the man who does this. How different is it from that intermittent, and inconsistent worship which characterizes the great mass even of professing christians. It is an absolute devotion to God—a devotion which has wonderful influence in moral government. God regardeth such prayer. He will never deny Himself, by failing to give it the richest returns. O, what a life of circumspection and energy would be breathed in the Church, if all the members gave themselves unto prayer.—Oberlin Ecang.

We have just received from England "The Nottingham Review," containing two columns extracted from Bro. Litch's Prophetic Expositions. It appears by an accompanying paragraph, that the same paper has extracted from the same work before. At the conclusion, the editor says: "The intense interest this subject excites throughout the United States, is our apology (if an apology be needed) for inserting in the Review, the views on this subject of our trans-Atlantic friends."—Midnight Cry.

A WORD IN LOVE.—Reformers stand as much in danger as anybody, of falling into what Mr. Wesley calls "sour godliness." They are peculiarly exposed to this, from the opposition which they meet from those who differ with them, and the numerous obstacles in their way. Faith in God, and a persuasion of the divine presence and protection, alone can save them. Reformers must be something more than philosophers—they must be christians, endued with Christ's spirit, having a loving, sympathetic heart, or their cold theorizing dogmas will be cold logic, and their repulsive sourness scatter instead of gathering friends to their cause. In

these days of reform, we are in danger of reforming out of our "first love," a secession the most of all to be deprecated. Methodist Reformers and Abolitionists should see to this. We should have emphatically a reformatory spirit—a spirit that not only converts men to justice, mercy, and humanity, but to the love of God: a spirit that converts men's souls.—*lb.*

SIGNS OF THE TIMES.

J. V. HIMES, J. LITCH, AND S. BLISS, EDITORS.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 27, 1843.

"The New Earth." Reviewed.

An article appeared in No. 4, of the present Vol. of the Signs of the Times, with the above caption. There is much in the article to admire, and some things very exceptionable. The great difficulty which we as Adventists have had to meet, is, the loose system of spiritualizing the Scriptures, into which the church has fallen. A prominent rule of interpretation, indeed one from which we should not depart, is, that the language of the Bible is to be understood in its most literal acceptation, unless there is something in the nature of the subject itself, or in the text and context, which goes to show that it is symbolical. In such a case, we shall always find that symbolical language clearly defined in the Bible, and that interpretation should always be sought and applied, and not a random conjecture of its import be given.

The exceptionable part of the article in question is as follows:—

"The mansions of the redeemed being now fitted for their reception, the next view presented was the descent of the New Jerusalem. This, in my judgment, is the church in its glorified state. This is evident from the fact, that in the 9th verse, the angel calls him to view the bride, the Lamb's wife, which we all understand to be the church. In the 10th verse, she is presented under the emblem of the most precious and beautiful city of which we can conceive. The materials of which it is constructed, are the most costly, brilliant, and enduring in the universe, beautifully symbolizing the preciousness and purity of God's jewels, as also their immortality. Its form, like the 'holy of holies,' was a perfect cube; which may represent its numerical completion—its vast dimensions show that it is a multitude which no man can number; its entire symmetry may represent the harmony of the blest—its radiant beauty, their moral excellence—and its imposing grandeur, their exaltation in the kingdom of glory. It is built upon the foundation of the apostles; and its 12 gates represent the 12 tribes of the spiritual Israel: and it is encompassed with lofty and impregnable walls; for salvation will God appoint for walls and bulwarks. On the sounding of the last trumpet, the righteous will ascend to meet the Lord in the air; here they will be secluded in their secret chambers 'until the indignation be overpast.' Isa. xxvi. 20. Then shall the descent of the New Jerusalem take place, however it may be interpreted; and O, with what ineffable glories is the bride enshrouded in her descent from God out of heaven. Who would not wish to have a portion there? Look at the city, radiant with gold, sparkling with gems, as it shines forth in the splendor of everlasting day. The throne of God and of the Lamb is in it. This shows their entire submission to God, and consecration to the Savior. Again, the Lamb is the light thereof; thus all the wisdom and glory of the church emanate from him."

How, with the strong arguments adduced by the

writer of the above, in favor of a literal interpretation of the New Heavens and Earth, such a sudden and violent transition from the literal to the mystical system could be made, is unaccountable.

Let us look more carefully at this extract.

"The mansions of the redeemed being now fitted for their reception, the next view presented, was the descent of the New Jerusalem. This in my judgment, is the church in its glorified state."

The argument is this:—

"This is evident from the fact, that in the ninth verse, (Rev. xxi: 9) the angel calls him (John) to view the *Bride, the Lamb's wife*, which we all understand to be the church."

Our correspondent may understand the *Bride, the Lamb's wife*, to be the church; but we do not "all" so understand it. But we do, some of us, understand it to be just what John was shown; "that great City, the Holy Jerusalem," composed of just the materials there described.—

1. Because, both at the beginning of the description in Rev. xxi: 5, and in the end of the description, xxi: 6, we are told "these words are true and faithful," and "these sayings are faithful and true." The description, then, is not symbolical, but literal.

2. Because the saints will be Christ's children, then, and not his wife, or *Bride*. Heb. ii: 13. "Behold, I, and the children which thou hast given me."

3. Because the New Jerusalem is to be the mother of those children of Christ. Gal. iv: 26. But Jerusalem which is above is free, and is the mother of us all. That Jerusalem cannot be at once the mother and the children.

4. A woman, a mother, is a figure of frequent use in the Bible, to represent a city. Thus, Mat. xxiii: 37. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how oft would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would not." Here, Jerusalem, the city itself, is considered the mother, and her inhabitants, her children. So also in the 54th chapter of Isaiah, Jerusalem is the mother, (the New Jerusalem) and the redeemed saints, her children; the Lord her husband. See also, the book of Lamentations, and many places in the prophets.

5. The *Bride* is called a city, its dimensions, its form, its materials, its construction, its gates, the manner in which it is lighted, who are its inhabitants, its trees and bowers, are all described with the utmost precision.

6. The city is named and described in intimate and close connexion with what is manifestly, and according to our correspondent's own showing, most literal—"The New Heavens and the New Earth." Admit the license to spiritualize according to the fancy of each interpreter which is there assumed, and we may bid an eternal farewell to all hope of arriving at any just and stable principles of interpretation.

The prevailing notion of the church, that Jerusalem signifies the church, is the door through which a flood of mysticism has poured itself upon us. It remains, as yet, to make out one clear case from the Bible, where Jerusalem is thus used, either in the Old or New Testament. The term is always used to represent either the old Jerusalem, that was, and is, or the New Jerusalem, which shall come from heaven, on the new earth. The same

remark is also true of the terms Zion, Mount Zion, &c.

J. LITCH.

Philadelphia, Sept. 18th, 1843.

THE BOSTON BAPTIST ASSOCIATION met in this city the 20th ult. From the returns of the various churches connected with the association, it appears there has been considerable falling off in numbers and interest the past year. There appeared in the reports of the churches a disposition to ascribe this result to the adverse influence of "Millerism."

Now we wish to have it distinctly understood, that wherever in any church the doctrine of the Advent, and the believers in the doctrine have been treated with common fairness, such churches have exhibited a state of general prosperity; but wherever this doctrine has been opposed, and believers in the doctrine silenced, the state of things exhibited in the reports of this association have invariably followed. During the past year a war of extermination has been waged against the Advent doctrine by some of the prominent members of this association; so that many of their most spiritual members have been driven from their communion, and the result is as stated in their reports.

Three years since, these same churches made a report of a general revival, and in many instances ascribed the result to the preaching of this doctrine. The letters from the churches in Cambridgeport, Watertown, and Littleton, where is now reported the greatest moral dearth, then distinctly stated, that Mr. Miller's labors were chiefly instrumental in the revivals in those places; and the association itself resolved that the clerks be requested to publish with the minutes of that association a particular account of the revivals that year. Then the doctrine of the Advent was received with special favor, and the result was such that this association resolved that it was worthy of record and devout thanksgiving. Now this same doctrine is proscribed in those churches, they have no revival, and the state of religion is so dead and cold, that one of the members, of the association stated they were *frozen together*; and it was a subject of discussion in the Association, whether they should not withhold from the public, even a digest of the condition of things among them, it was so unfavorable.

A friend suggests that by this backward progress of religion in these churches the past year, it might be ascertained by the rule of three, just how long it will be to the millennium. If fifty churches in one year, exclude twice as many as are added to their numbers, how long will it take them at this rate to evangelize the world?

THE HARTFORD CHRISTIAN SECRETARY, has a long article on the fanaticism attending the Bridgeport Campmeeting. We would ask Bro. Burr, if it would not be an act of justice to state in connection with it, that such doings are entirely discountenanced by us and by the Adventists generally?

The article states that "Millerism is the hot-bed in which the *exotic* is nurtured and grown." Then was the Reformation the *hot-bed* in which the fanaticism of that day was nurtured; so was Christianity the hot-bed in which the excesses grew, against which the apostles warned the primitive church; and so is religion ever the hot-bed in which all fanaticism germinates. A hot-bed that will not produce some weeds will not produce any good fruit. The tares and wheat will grow together till the har-

vest; and where the spirit of the Lord is, the devil will be with his counterfeits. Br. B. knows very well that this argument would be as good against the Baptist, and every other evangelical denomination, as against those of the Adventists. Their operations in spite of the most judicious efforts, and to the pain of the servants of God in these branches of the church, have been accompanied by these extravagances; and the absence of the exotic may at the present time be as much a call for sorrow as for pride and censoriousness. The devil may be too well pleased with their condition to tempt them with fanaticism. He has but little choice whether men are *frozen or burnt up*, if any thing he prefers the frost where nothing can grow, but in the torrid zone there is sure to be something valuable amid the luxuriant herbage. //

The Rev. Mr. LITCH, a Millerite parson, has written a letter to Himes' Times, in which he prays heartily for the editor of the Olive Branch, because we have expressed an opinion that God will visit *uncommon wrath upon such men as Himes*, for the misery his delusions have inflicted on the people. We more than ever believe such men will have rest upon them heaven's most fearful curse. We however thank Litch for his prayers, but repeat our warning to Himes.

The above is a leaf from a branch of the wild olive tree, and which is, like the fruit of that tree, a falsehood. The coals of fire to which its owner refers, were heaped on his head by Bro. FITCH.

Faith in the Earth.

"Nevertheless when the Son of man cometh shall he find faith on the earth?" Luke xviii, 8. The present day is distinguished for a great lack of faith, even among the professed children of God. Among the people of the world we do not look for faith; but how little removed is the church from the world in point of true faith? How little trust in God we find; and how little reliance in his word. We find very little of such faith as Abraham had, who staggered not at the promise of God, but was strong in the faith fully believing that what God had promised, he was also able to perform. At the present time the great mass of the church make reason the modifier of revelation, that is, all those predictions that do not square precisely with the preconceived views of any, are at once rejected as contrary to reason, and in their place are substituted the vagaries and fancies, which such may believe their reason teaches is the figurative and spiritual meaning of such predictions, although such interpretations are often directly the reverse of the express letter of God's word.

This scepticism of the church not only prevails to an alarming extent; but we find very little of that pure and undefiled religion of which the apostles spake—that religion that visits the widow and fatherless in their affliction, and keeps itself unspotted from the world. The religion of the present day is a popular religion. The church courts the world, and the world courts the church; and they move on hand in hand in perfect harmony. Such is not the religion of the Bible; it is separate from the world, and partakes not of its spirit.

The prophets, apostles, and the pious of former days sought to obey God, and trusted that he would accomplish all his purposes. They did not trust in any of their own means to advance or retard the work of the Lord. But how is it now? Gigantic measures have been set on foot to christianise the world, which God has said shall not be christianised.

These objects, good in themselves, and by which great good have been accomplished, have nevertheless become great idols, which thousands are worshipping, who are trusting in them to regenerate the world. Yes, helpless man has gone so far as to calculate how long a time it will require for man to extend a knowledge of the Lord over the whole earth. It is as much idolatry to worship any of the instruments by which the condition of man can be ameliorated, as it is to worship a heathen deity. God will not permit his glory to be given to another. He is able to accomplish by his own unaided arm all his pleasure: if he sees fit to make use of means to accomplish his will, we must not regard them as the means of man, for he is equally able to work without means.

It is this substitution of the worship of institutions and societies for the true God, and the fancies of the human understanding for the plain declarations of the word of God that has been the means of diminishing the faith of the church; and this tendency is rapidly on the increase. When once man has departed from the straight and narrow path, his first deviations are hardly noticed, but soon he makes bolder and bolder digressions until all resemblance between his present and original course is obliterated. The digressions of the church are neither few nor far between; with this worship of means and men, and perversions of scriptures, nothing but the coming of the Lord will prevent the most rapid deterioration. The resurrection of the literal body is now to a great extent denied, as is any immediate coming of the Lord; and thus the church is fitted, if time were to continue, for the spread of the principles of Neology and rationalism on the one hand, and Romanism on the other, till the fairest fields of Zion shall be desolated. Well did our Savior inquire if he should find faith on the earth at his coming.

More Lies.

Till lately, since the Millerite doctrine came into such bad order that even the ragged news-boys themselves turned up their noses at it, the *Signs of the Times* depended almost entirely for its circulation upon its sales in the street. And to make it as attracting as possible and to ensure its sale, the paper was ornamented with divers wood cuts representing animals which could have only existed in a diseased imagination, for there never was any resemblance to them in the heavens above, on the earth beneath, nor in the waters under the earth.—*Olive Branch*.

It is enough to say that the above is from the *Olive Branch*. The editor of that paper considers it uncandid in us, that we should have considered it a "very religious paper." It disclaims ever to have been exclusively a religious paper. We confess that we should never have supposed it was such, from any of the reading matter we have seen in it; and we can only have been led into such an error from seeing the word *Rev.* prefixed to the name of each of its editors.

ASSAULT.—Dr. J. H. Mathews, of Painsville O., who embraced our views under the preaching of Bro. Fitch, was here three weeks since, having been to the Springs for his health. We learn by the *Buffalo Com.* that on his return, when within about five miles of that city, in the rail road cars, in the night, he was suddenly stabbed in the right side between the 5th and 6th ribs, by a deranged man, with some unknown instrument, and now lies in a critical state at the Buffalo House. Hopes are entertained of his recovery. The man who accompanied the insane

man was also somewhat injured. When these anti-millerites become so insane as to be dangerous companions, they ought not to be permitted to travel in rail road cars with peaceable citizens.

THAT ALTERS THE CASE.—2 Cor. 11; 18, 5.—"Seeing that many glory after flesh, I will glory also." "For I suppose I was not a whit behind the very chiefest apostles."

It is surprising what a change is at once made in the talents and standing of an individual, in the eyes of the community, on his embracing the doctrine of the Advent. He may previously have stood first in popular favor, and been courted and flattered by all; but the moment he makes an acknowledgement of the truth, he is in the eyes of his former admirers only an ignorant Millerite.

It is well known that the preachers of ministerial associations are appointed one year previous. Thus at the last annual meeting of the Portsmouth Baptist Association, Bro. F. G. Brown was appointed to preach the sermon at the coming meeting; and also at the last annual meeting of the New Haven Baptist Association, Bro. J. B. Cook was appointed to preach the Missionary sermon at the coming meeting, and Bro. M. Batchelor his substitute. Then, all three stood high in the respect and affections of the Baptist church; but now they are all looking for the coming of their Lord, and none of their late admirers are found so poor as to do them reverence.

In addition to the above we learn that Bro. Galusha, of Lockport, N. Y., preached at the last commencement of Hamilton College, and did justice to the Advent doctrine. And also Bro. A. Chapin, of Jamestown, N. Y., preached the annual sermon before the Harmony Baptist Association, in Chautauque county, the present month. His subject was the nearness of the judgment.

Interesting letter from Connecticut.

THE WINDSOR CAMPMEETING.

We commend the following letter of brother Collins to our readers. He was on the ground and witnessed the lamentable scenes enacted. We are glad to see that this evil spirit is thus met in the outset.

DEAR BROTHER BLISS.—I embrace the earliest opportunity of giving you some account of our campmeeting at Windsor, Ct., which commenced on the 13th, and closed the 20th. Many good things might be said of this meeting. God was there, souls were converted to Christ, his people blest, and truth triumphed gloriously over error. But with unmingled grief I have to state that we found a spirit developing itself among us, which we are *perfectly satisfied is not of God*, but directly opposed to the letter and spirit of his word. It is no new thing, it has been trying to graft itself upon the meek, and gentle, and unassuming, and rational, and consistent religion of the Bible in every age since the days of Christ. It is leaving the great highway of truth cast up by Moses and the prophets, by Christ and the apostles, and seeking after, and following frames and feelings and bodily exercises, and mere impulses, and impressions, clear on into the wilds of enthusiasm, and frantic fanaticism. It is with the deepest grief that we witness this *strange fire* mingling itself with the pure and unadulterated spirit of truth, which has hitherto held the possession of the hearts and minds of some of our dearest brethren and sisters in

Sept. 27, 1843

Christ. I weep as I dwell upon the causes which have made it incumbent upon me to perform a duty which may deeply wound the feelings of some of my kindest friends, and cause them to regard me as one that is opposing the work of God in the operations of his spirit. But I love these dear brethren as ever, and even more than before this I was aware of; I have no opposition in my heart against any way God may choose to work, I care not a farthing what the world may say of me or of the cause in which I am engaged, but I do feel that God's truth, and a love of souls require me to speak out, and to speak plainly, to speak decidedly—and my prayer is that it may be received, as it is given, in all kindness.

An idea seems to be obtaining, among a few at least, that strange things are to be seen in the operations of the Holy Spirit in these last days. That his gifts of discerning of spirits, of prophecy, of healing of the sick, &c., are to be received or bestowed upon the church as in the apostolic days, before Christ makes his Second Advent. And that it is the duty of Christians to seek, and obtain these gifts. Now I do beseech these dear brethren to pause here at once, and let this thing alone, for I do feel that this is wide of the mark, is leading souls out of the way. If it is God's will again to bestow these gifts, we shall have them, there is no mistake, it is his sovereign act, and we need not go out of our way to seek after them. When God has granted these, it has been to establish his truth. He gives men all the evidence they need, but never any that is superfluous. He has both in Old and New Testament times, wrought signs and wonders by the hands of his servants to establish his truth. This truth is now established. The words of Christ, Mark xvi. 17, 18, have had a fulfilment as we are expressly told in verse 20. St. Paul plainly tells us in 1 Cor. xii. 28—31, that these gifts were not possessed by *all* that "believed," even in his day. And so far from exhorting them to PRAY for them, he turns their minds away from these, and shows them a more excellent way. Assuring them (chapter 13th, 8th,) that these must cease, when that which is perfect is to come. We now have the perfect establishment of the gospel as a true witness, it has now grown up to be a man, and needs no longer these things as once to support it, and it has put them away, while faith, hope, charity abide; these three, but the greatest of these is charity. Here now is the great royal highway of love thrown up by Christ and his apostles, and if we walk in it, God will surely bestow upon us every thing which will be for our good or his glory. God is love. Seek then to be filled with God, in his way he has plainly directed us, but in no other. This is the fulfilling of all the law and the prophets. If we have left this to seek for particular frames and feelings, and exercises, be assured the devil has got the advantage, and in the end we shall find our cancer filled with some strange fire.

We have seen enough in some few instances to convince all if we will listen to the Bible or reason, that any other course is evil, and only evil. Look at those who have claimed the gift of discerning of spirits. By one of them, an individual is sealed over to damnation, but by another the same individual is sealed over to salvation. The same person has sealed me over to damnation, and then to salvation, alternately several times. Now I ask, is this of God? No! No!! it is the spirit of

the Devil, or the ravings of the maniac. Look too at their wildness of appearance, their denunciatory spirit, sending every body to hell that does not fellowship them to the very extent. Is this the mild, the gentle spirit of the Lord Jesus, which does not behave itself unseemly, is easy to be entreated, full of mercy and good fruits, without partiality? They have prophesied too, declaring out of their own mouths that such and such things would take place at such and such a time, all of which proved false. These things I would not so much as mention, lest the daughter of the Philistines rejoice, lest the daughters of the uncircumcised triumph. But they have occurred, and gone out to the world, and we take this course to enter our solemn protest against them. We have no lot nor part in it, and warn every one else against it. It may be enquired why we did not put this down in its very first commencement? We were well satisfied of its character at the commencement of our meeting, and went prepared to guard against it. But so many were contending that it was all of God, that such a course could not safely have been taken, until it had ripened itself into such bitter fruit, and even some were found cleaving to it. It is a most difficult matter to manage it right, to know when and where to shut down the gate. For the most pious are likely to become its subjects, and more so than any others. If the devil cannot prevent their coming up to the work, he will try and push them beyond it.

And persons may run into this delusion by too great and protracted efforts, going without rest or sleep, or food, until the nervous system gives away under it, and if not checked, is liable to run into confirmed insanity. Two cases of this kind took place several years ago in the neighborhood where I was brought up. The same would result from any other excitement. I am well satisfied that God is not the author of these things—that these unaccountable exercises, to some at least, are the result of natural causes, that the nervous and mesmeric principles of nature have far more to do with it than the Spirit of God. So far from being sought after, they are to be guarded against and looked upon rather as an evil, than a blessing. I do believe in loving God with all the heart, of being free from sin, and fulfilling the righteousness of the law, having the mind of Christ, and filled with the spirit, and having all its fruits divinely manifested in our lives, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against such, glory be to God, there is no law. Let it not be thought that the above is a description of our meeting; O no, bless the Lord there is a bright side we might give. This was only a noxious worm that had commenced gnawing the leaves upon the outer branches, but which if permitted to propagate would destroy the tree. But God has shaken it off, and enabled us to crush it under foot. The following lecturers present, wished with me to enter their protest against them. Brother Tilden, of Palmer, brother Hawkes, of Springfield, brother Stoddard, of Glastenbury, brother Kent, of Suffield, brother Bachelor of Wallingford, and brother Brewer, of Brooklyn, N. Y. We are now standing on the rock, believing what Daniel, and Christ, and Job have told us, and expecting daily to see our Lord. O blessed hope. Come Lord Jesus, come quickly, amen and amen.

L. C. COLLINS.

Hartford, Sept. 22d, 1843.

Foreign News.

The Caledonia arrived on Wednesday last, bringing foreign news to the 4th inst.

The affairs of Greece appear to be in a most deplorable condition. So heavy are the exactions of government that they amount almost to a prohibition of trade. The people are absolutely in want of bread, and a letter from Athens says they are worse off than during their struggle for independence.

There are reports via Constantinople of another rebellion in Servia.

The French Journals contains accounts of a battle which had taken place on the 25th ult., between Abdel Kader and Oued-Aman, which terminated in the repulse of the Emir.

The Montieur contains a despatch from General Bugeaud, announcing that after a great number of *razzias* and engagements he had succeeded in procuring the submission to Generals Lamortiere and Bourjoiey, of the Flitas, a tribe of 40,000 strong.

The Augsburg Gazette says:—The Turkish population of Priedow, in Bosnia, and its environs, have risen, and are marching in arms against the Pacha, who keeps himself shut up in the fortress of Banjalaka.

The Semaphore de Marseilles contains a letter from Constantinople of the 27th ult., in which it is affirmed that a Russian military force had invaded the Ottoman territory, under the pretext of preventing a collision between the people of Kapolet and Gouriel.

Robberies are of frequent occurrence in the north and east of Spain. Traveling is exceedingly dangerous without a strong guard.

The troubles in Wales still continue, notwithstanding the strong military force called there to overawe "Rebecca and her Daughters." The work of destruction goes on whenever a toll-house or gate is left unguarded.

"Repeal" seems to hold its own in Ireland. One of the English papers says the first movement towards the actual election of a Parliament will be followed by the indictment of all the leaders for "treason."

The Constitutional gives the following, from its correspondent at St. Petersburg:—"An effective force of 120,000 men, with 160 cannon, has been collected on the line of the Lower Danube, and the fleet in the Black Sea has received orders to be in readiness for service."

The Alger and Jammapes ships of war arrived on the 30th ult. in the port of Tunis. Several other ships were then expected.

TROUBLES IN THE ROMAN STATES.—

Says a letter from the Roman States, giving an account of the troubles which have arisen there,—It seems that an insurrection was prepared for the month of August in Sicily and Naples, as well as in the Legations. The King of Naples had, however, taken every precaution. He has sent a number of troops to Sicily, and has taken steps to fortify Messina and Syracuse.

Letter from J. Spaulding.

BROTHER BLISS.—I would communicate a few lines through your paper, that my friends scattered abroad may know the cause that I have not continued to travel and lecture on the second advent at hand as formerly, and that they may understand my faith to be still firm in the soul cheering doctrine.

I continued to travel till last April, had journeyed within 15 months, some 2500 miles. I had much of the time delivered two lectures on week days, and usually three on the Sabbath. My brethren in the ministry have generally been ready to participate in the labors for the salvation of souls, and many of the laity have not been backward in helping on the blessed work; and thanks to God for his rich blessings which have crowned our efforts. I have had the privilege in the time of burying by baptism nearly 200, and other administrations in all, where I have lectured, as many more. But at the close of my travels, I found my feeble constitution much reduced; hence some rest from my toils had become very necessary.

My companion became quite ill, which rendered it inconsistent to leave, if nothing else had prevented; but she is recovered, and my health some improved; for which I would be very grateful to God for all mercies. I am now on my way homeward from a visit among my relatives and friends in Chelmsford. Found a few advent believers there, gave six discourses, some of which touched on the second advent. Found a little band of advent believers in Westford, happy in the love of Christ. I gave a number of lectures on the advent theory and sanctification, which were followed by appropriate exhortations. I am now undecided whether I shall soon return to those towns, agreeably to the desire of a number, or spend my time in Me., in visiting the fields of labor, where I traveled last year. I leave it with the Lord of the vineyard to dictate. I would remark that on my way from Me., I gave a lecture, agreeably to request, on board the steam-boat *Splendid*, on the scene of the last day, while the passengers generally gave good attention. One afterward observed that he had long desired to hear on the subject, but never had the privilege before. Probably others might have before listened to the soul awakening subject. I hope some of the slumbering virgins were aroused, as well as the wise comforted. Yours in Christian fellowship.

JOEL SPAULDING.

Boston, Sept. 19th, 1843.

"THE BIBLE MUST GIVE WAY TO FEELING." If this is not infidelity, then we know not what is infidelity. Rousseau, a noted French infidel said, "I have only to consult myself, concerning what I ought to do. All that I feel to be right, is right. All that I feel to be wrong, is wrong. All the morality of our actions lies in the judgment we form of them." There is a great and fearful amount of real infidelity in the churches of our country. It is the first principle in the creed of every Evangelical denomination that the word of God is the only infallible rule of faith and practice. If it be the rule of faith, it is evidently not the rule of practice. What multitudes of professing Christians in their daily conduct have an eye to nothing but their feelings; they set up feeling as the *infallible standard of duty*! It is a most reproachful and lamentable fact that many who seem to think they are almost if not altogether exclusive possessors of vital religion, have no higher rule of action than infidels. Reader, if you doubt whether such is the fact, just open your eyes and ears, see and hear the daily conduct and conversation of professing Christians. Says one, I will go onward in this and that duty if I feel to. Another will not read the Bible, pray in secret, and in the family, nor go to the communion table, because he does not feel like it. In this marvelous age, we will not be surprised at the fact that Christ is followed so little, when the wonders of feeling are followed so much? When will there be an end to these wonders? How long till the professor of religion rises to a higher rule of morality than the infidel?

MORE OF SOUTHERN MORALS.—We find an exhibition thus advertised in the New Orleans Picayune.

JACKASS, DOG AND BULL FIGHT, AT GRETN. —The public is most respectfully informed that a fight will come off at Gretna on Sunday, the 13th inst. at 4 o'clock, P. M., between a wild Attakapas bull and some bull dogs, also, a fight between a jackass and some dogs.

Admission 30 cents. Persons bringing dogs to fight will be admitted free. Ten dollars reward will be paid to the owner of the dog that whips the bull.

THE ROMISH SCHOOL QUESTION.—In the city of Newark, N. J. the Roman Catholics are demanding a separate portion of the public school funds. The demand has been denied by the Common Council.

PHILADELPHIA.—A late number of the Philadelphia Saturday Courier says:—"We pause in despair of being able to record half of the dreadful accidents and occurrences that have taken place during the past week in our city; and were we to do so, our sheet would present more the appearance of a battle-field or wounded hospital-ward, than the cheerful and instructive journal we intend it to be." A "city of brotherly love," truly.

RISE AND FALL OF THE MEDITERRANEAN SEA.—A singular phenomenon appeared in the harbor of Valetta, in the Mediterranean, on the 2d ult; the water suddenly rising to the height of three feet, overflowing the works of the new dry dock; it almost immediately fell five feet and a half; during this period a very strong current was running out of the harbor, which the boatman could scarcely stem. It is supposed this circumstance must have occurred through some earthquake at a remote distance. We hear that at Tripoli, in Barbary, several shocks have been felt.

ST. PAUL'S LABORS.—Paul became all things to all men, that he might save some. Did he think that all men were to be saved? Surely not. He says by the space of three years, I ceased not to warn every day and night with tears. What would people now think to see a Universalist preacher crying by the year together, because people are going to Heaven, as fast as death can carry them.—*Morning Star*.

FITTED FOR DESTRUCTION.—There is an awful meaning in the passage found in Romans 9:21. The latter part—'vessels of wrath fitted for destruction.' It is in the original 'made up for destruction.' What can be better adapted to give us an idea of the utter and hopeless ruin of the finally impenitent? The sinner first unfits himself for receiving the truth of the gospel, and the influences of the Spirit, and then proceeds to make himself up for destruction. And when he is fully prepared, when he has accomplished his determined purpose, when he is 'made up' for it, destruction comes. Not only the openly vicious, profane, licentious, intemperate, rejecters of the gospel, but all who misimprove the providences of God, all who delay the work of repentance, all, all who do not at once give up their hearts to the service of God, are fast making themselves up for destruction, and will soon go down to destruction together.

"Pause ere you ridicule a man for his opinions, particularly upon religious points. The man who truly believes is not to be laughed at, while the lunatic is only to be pitied, and the hypocrite despised—neither are to be ridiculed. Touching other points, be very sure that your own judgment is sound before you indulge in satirical humor upon the opinions of another man; for the humblest of us are apt to think

ourselves wiser than we are, and the best of us may be mistaken."—N. O. Picayune.

Letter from J. Weston.

DEAR BROTHER BLISS:—I have lately bestowed considerable thought upon the opening of the sixth and seventh seals, and I think that Bro. Miller and others have not got the right interpretation of them.

The events under the sixth seal are, by many, referred to the French revolution, but I think without sufficient authority. It appears to me that the events spoken of in Rev. vi: 12—17 were to be literal. We know that there were several great earthquakes in years preceding 1780, in which year the sun became black as sackcloth of hair &c.

Rev. vi: 13, is a vivid description of the shower of meteors of Nov. 1833.

The 14th and remaining verses are in my view, yet to be fulfilled at Christ's coming.

It seems to me that the kings of the earth, and the great men, &c., hiding themselves in the dens and rocks, and calling on the mountains to hide them from the wrath of the Lamb, does not mean, as many suppose, to hide them from the French Revolution.

The seventh seal will I believe be opened at the second resurrection. About the space of half an hour (Rev. viii: 1.) I suppose will be perhaps 7 days, in which the devil will be marshaling his ranks for the proposed battle of Rev. xx: 8; and I have no doubt but the devil will expect a battle and expect a victory. He will probably tell his army, "You know I succeeded in drawing Adam and Eve away from God. I brought sin and death into the first world; and if I, single handed, could destroy the power of the first earth, such a mighty host as we now have, can succeed in taking the new renovated earth out of the hands of Christ and so frustrate the whole plan of salvation, and then let God help himself if he can."

While the devil is thus preparing, it appears to me will be "the silence in heaven." Rev. viii: 1. The saints will not be preparing to fight themselves, nor will they be singing the song of Moses and the Lamb; but they will stand still and see the salvation of God. See Ex. xiv: 13, where we find the type and antitype, with this view, to agree perfectly.

I might follow out this more, but you want your correspondents to be short; so I close, hoping that these hints may be of service to the cause. Yours &c.

New Ipswich, N. H. Sept. 14, 1843.

Brother I. R. Gates.

If all laborers in our great cause imitated the example of this brother, we should have still more reason to be thankful, and we believe more good would be done. Wherever he goes, besides sowing the seed, with a liberal hand, he obtains subscribers to the Cry, that the excellent contributors to its columns may continue to preach when he is gone. We hope others will do likewise. In his last letter enclosing \$2, he says,—

"Level Corner, Sept. 8th 1843.

DEAR BRO. SOUTHARD.—I have just closed my course of lectures at White Deer Valley. I found much opposition and prejudice to contend with in that place, arising from the slanders and falsehoods that have poured through the corrupt channels of different papers that

are published in our land. But I succeeded in getting a good hearing. Much prejudice was removed, and very many seemed to be solemnly impressed with the near approach of the blessed Jesus. I hope to see some fruit of my labors in eternity. My health is now good. I was enabled to give four lectures last Sabbath. When I look back on the year past, and see how providentially ordered has been my course, I feel overwhelmed in love and gratitude to my Heavenly Father.

When I first embraced the faith of my near coming Lord, I was very much afflicted with the complaint commonly known by the name of Bronchitis in my throat. But, thank the good Lord, I have been enabled the last year to give about 360 lectures in different parts of the country on this soul-cheering subject. I have rode through many storms, and have been much exposed, yet my health never was better than at the present time. My throat is almost if not entirely well. The Midnight Cry is read with much interest in this country. The last paper cheered my heart beyond what tongue could utter."

We learn from a letter received from JAMES PERRIN, who is captain of the canal boat, running between Albany and Buffalo, some very interesting facts. After relating the manner in which he was lead to an examination and a belief of the truth of the Lord's speedy coming, which was first by hearing a minister denouncing it, he relates some interesting facts in reference to some emigrants from Norway, who took passage with him from Albany to Buffalo. He says:—"Three of the number could speak English. I spoke to them concerning the coming of Christ this year, and asked them if they had heard any thing on the subject in their own country. They asked if it was Mr. Miller's prophecy. I told them it was so called. They then said that almost every paper among them, last fall and winter, had more or less to say on the subject. I then showed them the Chart I had on board. The moment they saw it, they said they had seen it in their own country."

To what an astonishing extent has this unutterable subject spread, and with what rapidity has not *This Gospel of the kingdom of heaven* at hand been well-nigh preached in all the world, as a witness? THEN shall the end come.—Mid. Cry.

CAMPMEETINGS.

Second Advent Camp Meeting At Exeter, N. H.

A Second Advent Campmeeting will be held at Exeter, N. H., in a pleasant grove about 2 1-2 miles from the village, on the road leading to Dover, on the same ground occupied by the Methodists the present month. The meeting will commence on Tuesday, Sept. 26th, and continue one week. Brn. Miller, Cox, Marsh, Cole, Jones, Hervey, Haselton, Stockman, Churchill, and other efficient lecturers, are expected to attend.

Passengers will be conveyed from Boston, Lowell, Portland, and the intermediate towns, at half the usual prices. Lecturers and preachers will be furnished with tickets by the committee.

A large boarding tent will be provided for the accommodation of those who cannot furnish their own tents: but it is recommended that all who can, to bring their tents with them. Companies who wish for board and tents, can be furnished by addressing a line to the chairman of the committee.

Board on the ground at \$1.50 to \$2.00 per week,

37 cts per day, and from 17 to 25 cts for asingle meal.

As the meeting will continue over the Sabbath, the cars will leave Portland and Haverhill in the morning and return in the evening.

Brethren and friends are earnestly invited to attend the meeting. For Com. S. SWETT Chm. Sept. 7, 1843.

SECOND ADVENT TENT MEETING.

There will be a Second Advent Tent Meeting, if time continues, in Londonderry, N. H. about ten miles from Nashua, and two from Derry village, a few rods south of the road leading from Nashua to Derry, and about 1 1/2 miles from Plummer's tavern, on the land of Br. Rapha Nevens. There will be a tent sufficiently large to hold the congregation, connected with the dwelling house and barn, with stoves and other accommodations to suit the weather. It is expected that our brethren will bring their provisions, beds and cooking utensils. There will be board provided for those who cannot bring any with them, on reasonable terms. Brethren Hazeltan, Eastman, Jones, and Preble, are particularly requested to be present, and all other lecturers are invited to attend. Meeting to commence Oct. 10th, and continue one week. Per order of com.

JOHN CRAIG, Chairman.

Londonderry, Sept. 15, 1843.

VERMONT SECOND ADVENT CONFERENCE.

By previous arrangement the brethren in the vicinity of West Haven, Vt. met in said place on the 19th inst., and organized by choosing bro. Jones, Chairman, and A. G. W. Smith, Secretary.

Voted, That we believe it will advance the cause of the Redeemer and the interests of his kingdom to hold a Second Advent Conference in this vicinity.

Voted, That said meeting be held in the village of Castleton, commencing Oct. 12th. The following individuals were chosen a committee in the several towns to use their exertions to bring together a large company of those who love the doctrine of the glorious appearing of our Lord Jesus Christ. For Castleton, brn. Smith, Graham, and C. Stephens.—Benson, Martin and Williamson.—Hubbarton, Br. Balis and Dea. Ruseque.—Westhaven, S. Fields and B. Fields.—Orville, L. Wilcox and H. Squaires.—Fair haven, Gilbert and Rinney.—Hampton, N. Y., D. Bosworth and W. S. Miller.—Rutland, N. G. Howard and H. Horsford.—Pittsford, J. Dike.

Arrangements have been made to secure the services of Brn. Miller, Cole, and Jones, and it is confidently hoped that Br. Himes and others will be present.

Per order of Com. A. W. SMITH, Sec.

SECOND ADVENT CONFERENCE.

There will be a Second Advent Conference, if the Lord Will, in Kingston, Mass. to commence Oct. 5, and continue one week. The meeting will commence on Thursday, at 10 o'clock A. M. in a suitable place in the village. The brethren and friends in the neighboring towns are invited to attend.

J. S. WHITE.

North Wrentham, Sept. 21, 1843.

Letters received to Sept. 23.

NOTE.—Post Masters are authorized to send money for publications gratuitously; also to order and stop papers. Subscriber's names, with the State and Post Office, should be distinctly given, when papers are ordered or discontinued.

We find that some of our subscribers suppose our terms are \$1 per year. They are \$1 for a volume of 24 numbers, (6 months.)

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Newcastle Me 1; Cornish Flat 1; W Needham Ms 1; Thetford Vt; N Y Mills NY 1; Lansingburg; Centre Sandwich N H; New Ipswich, N H 1; Hartford Ct 1; Cincinnati O; Holden Ms 1, end of Vol. 6; Quincy Ill; Gayssville Vt; Whitehall N Y 1; Windsor, Vt 1; Mason N H 1; Exeter N H 1; Goodwin's Mills NY 2; Williamamantic Ct 1; Detroit Mich. 1; E Falmouth 1; Huntington Ct 2; Salisbury Mass 1; N Market; Sutton NH; Westboro' Ms 1; Derby Line 1; Palmer Depot 2; Massena NY 1; Northfield Ms 1; Mobile Ala; S Reading Vt; Hartford Ct; Lewisville SC; Eastport Me; Wadley's Falls NH 1; Hinsdale N H 1; Oquawka Ill 1; Hartford Ct, all right; Bellingham Ms 5.

INDIVIDUALS.

L C Collins; C Green, with box; John P Allen, not received; E C Galusha; S B Scott 1, all right; G W Shephardson 1; Jos Furbush 2; A R Brown 1; Jas Gordon, your paper and the other two are marked paid from April 12 to this week, and sent to Guilford PO; if there was a bill sent, there must have been another paper sent to some other office. Will you inform us at what office your paper is received, and the number on the margin of the bill? S Rowley, Williams Thayer 10; N Branch; L C Fuller; E K Robinson 2; L F Sikes 1; A L Burgess; LC Collins 3.

Bundles Sent.

L C Collins Windsor Campmeeting; J V Himes N York 2 boxes; to J V Himes Rochester; L C Fuller Athol, a bundle.

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The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

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J.V. Himes, J. Litch, & S. Bliss, Editors.

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FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

The Fate of Unfaithful Pastors.

The Scriptures are so full of warnings against those who, being stationed on the walls of Zion, see visions of peace concerning her, when the Lord says there is no peace, that we will let the Bible speak for itself, in its own language, as the same passages may be equally applicable to those who cry peace and safety, when sudden destruction cometh in the consummation of all things. Let us listen to the words of the Lord, that we may escape all these things and stand before the Son of Man. Thus saith the Lord,—

Isa. xxi. 6, 11, 12,—“For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. The burden of Dumah: He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.” xxviii. 7, 10.—But they also have erred through wine and through strong drink are out of the way, the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of

the way through strong drink, they err in vision, they stumble in judgment. xxix. 10—14.—“For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” xxx. 8—11. “Now go, write it before them in a table, and note it in a book, that it may be for the time to come, forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.” xlii. 1—20. “Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord’s servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.” lvi. 10—12. “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day and much more abundant.”

Jer. ii. 8. “The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.” v. 12, 13, 29—31. “They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: and the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?” vi. 13—15. “For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one

dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.” viii. 8—12. “How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one, from the least even unto the greatest is given to covetousness, from the prophet even unto the priest, every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation shall they be cast down, saith the Lord.” ix. 23, 24. “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord.” x. 21. “For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.” xi. 10, 11. “Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.” xiv. 13—16. “Then said I, Ah Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophecy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophecy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophecy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; by sword and famine shall those prophets be consumed. And the people to whom they prophecy shall be cast out in the streets of Jerusalem, because of the famine, and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.” xvii. 5—7, 15—17. “Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his

arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Behold they say unto me, Where is the word of the Lord? let it come now. As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woful day; thou knowest: that which came out of my lips was right before thee. Be not in terror unto me: thou art my hope in the day of evil." xxiii. 12, 13—19, 21, 22, 25, 26, 30. "Wherefore their ways shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies: they strengthen also the hand of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophecy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the council of the Lord, and hath perceived and heard his word? who hath marked his word and heard it? Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. I have heard what the prophets said, that prophecy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophecy lies? yea, they are prophets of the deceit of their own heart; therefore behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor." xxvi. 7, 8, 11. "So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. Then spake the priests and the prophets unto the princes, and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears." xxviii. 8, 9. "The prophets that have been before me and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come

to pass, then shall the prophet be known, that the Lord hath truly sent him." xxix. 8, 9. "For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord."

Lam. ii. 14. "Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment."

Ezek. iii. 17, 18. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die: and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. xiii. 3—10, 16, 22, 23. "Thus saith the Lord God, Wo unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it, albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you saith the Lord God. And my hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar. To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life; Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord." xiv. 2—5, 9. "And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh

to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel." xxii. 26, 31. "Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out my indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." xxxiv. 2—4. "Son of man, prophecy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the Shepherds; Wo be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them."

Hos. iv. 5, 6. "Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou has rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." v. 1. "Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is towards you, because ye have been a snare on Mizpah, and a net spread upon Tabor. ix. 7, 8. "The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. The watchman of Ephraim was with my God: but the prophet is a snare of the fowler in all his ways, and hatred in the house of his God."

Joel i. 3—15. "Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." ii.

17. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

Amos vi. 1, 3, 4. "Wo to them that are at ease in Zion, and trust in the mountains of Samaria, which are named chief of the nations, to whom the house of Israel came! Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall."

Micah iii. 5-7, 11, 12. "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him: therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

Zeph. iii. 4. "Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law."

Zech. vii. 5, 6, 11, 12. "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves and drink for yourselves? But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts."

Mal. ii. 1, 2, 4, 7-9. "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."

The above portions of Scripture show us that there is a fearful peril in preaching false doc-

trine, or in calming the fears of the wicked with visions of peace, when the Lord is warning them of coming judgments. We learn also by them, that if the Judge is at the very doors, as we believe, then those of the present day who are endeavoring to quiet the church and world, will come under the same condemnation.

It has been a lamentable truth in all ages of ecclesiastical history that the great body of the prophets and religious teachers, have not been faithful, but have taught for hire, and divined for money. It was thus in the days of the prophets; it was thus in the days of Christ and his apostles; it was thus in the days of Luther and his companions; and why have we not reason to fear it is thus at the present time? There are, we believe, many faithful, pious, and devoted pastors, to such, these Scriptures do not apply; but when we see how full the world is of errors, how Puseyism, Romanism, Universalism, Neology, and Transcendentalism, with kindred heresies, abound, we have abundant cause to fear, that the present age is no more favored in the faithfulness of her religious teachers, than has been any age in the past. Also when we witness the sneers at Christ's coming, from those we expected better things, from the professedly evangelical, with what scorn and contempt it is treated by such, how anxious they are to disprove, and to remove the fears of any who dread such an event, what an evil spirit they manifest towards those who are waiting for their Lord—the only hope of the church, and how unwilling they are to sit down calmly, and patiently investigate the Scripture evidence respecting these glorious truths, we can but fear that when the Lord shall come, he will find many such without the wedding garment; so that those who have trusted in their teachings, will be found to exclaim, Isa. xxiv. 17, "My leanness, my leanness, woe unto me, the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously."

Letter from South Carolina.

BROTHER HIMES.—When I heard of your paper as an exposition on the prophecies, I felt a desire to examine it, and to search the scriptures to see if these things be so. I have read it with interest; and I now feel not only instructed on the subject, but believe in a short time the second advent of Christ will be realized; then, O the joy of the Christian, and the terror of the wicked.

According to the word of God, it must be so. Professors that oppose, because they are of the number that compare themselves with some that commend themselves, measuring themselves by themselves, and comparing themselves among themselves, are not wise, and do not understand. This I think is the reason a temporal millennium is looked for. Many dear brethren in Christ seem to oppose, because they I fear have not fully taken Paul's advice in loving one another, that they may approve things that are excellent, that they be sincere and without offence till the day of Christ. That my brethren of the church in Hopewell, to which I belong might not be ignorant of my views, I send you the following address.

TO MY BRETHREN OF HOPEWELL CHURCH.

DEAR BRETHREN.—From the commencement of this year to the present time, the great subject of the second advent of the Savior has been a subject of deep interest to me; and I

have felt the necessity of examining for myself the scripture evidence on the subject. We have a more sure word of prophecy whereunto ye do well that ye take heed, is an injunction in direct reference to the prophecy of the second coming of Christ, and the blessing of the Savior is promised to him that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand. The more I searched the scriptures, the more absorbing became the question, and by searching the scriptures with help of ancient History, and the views of others, and with humble prayer I have become satisfied the glory of "the Lord is near to be revealed. Paul tells us that that day shall not come, except there come a falling away first, and the man of sin, or anti-christ be revealed, whom the Lord will destroy by the brightness of his coming, being the last enemy the church of Christ would have to encounter. By reading Daniel, I was convinced the chain of events to the second coming, the last event, is brought to view from Nebuchadnezzar the head of gold, to the feet and toes of the image which would trample under foot the people of God, is destroyed by Christ's coming, and the kingdom is given to the people of the saints of the Most High, who will possess it forever and ever. I see no space for a thousand years temporal millennium. The answer was unto 2300 days, then the sanctuary shall be cleansed or delivered from the last kingdom in the vision. I understand that this period of time will reach to the end of the world, or the great Harvest. Gabriel was told to make Daniel understand this vision. Gabriel said to Daniel, *I will make thee know what shall be in the last end of the indignation, for at the time appointed, the end shall be.*" Now it is reasonable from this language of Gabriel, for Daniel fully to expect to understand the whole meaning of the vision. Gabriel explains all of the vision but the time which he said should be "for many days," and left Daniel astonished at the vision, but none understood it.

Commentators here drop the subject, where Gabriel leaves Daniel, when they should have read the 9th chapter as an appendix to the 8th, but as they have left it at this point, we may see why it has not been understood. In the 9th chapter, we see the subject continued. While Daniel was speaking in prayer, Gabriel was sent to finish the instruction to him. Daniel says it was "the man Gabriel, whom I had seen in the vision at the beginning," and who said "O Daniel, I am now come to give thee skill and understanding, therefore understand the matter and consider the vision."

Daniel now undoubtedly understands that 70 weeks, or 490 of the 2300 days would extend to the crucifixion, and would commence at the going forth of a commandment to restore and build Jerusalem. This would leave 1810 years after the crucifixion in 33, extending to A. D. 1843, to which time the overspreading of abominations would continue, even until the consummation, or end of the world, when the stone cut out without hands would smite the feet and toes, and fill the whole earth.

Brethren, I write you these few lines, because some of you were hurt on account of my opinion of the Savior's second advent. I love you all, and I hope I love Christ too, and if I believe he will soon come, from what I can gather from his word, I hope you will not be offended with me for that. I have stated to you my views on the subject, if you see where I have erred

from the word, I hope you will show it to me in love. I have not made any calculation, but what appears to be made by Gabriel, and given to Daniel. I should not be honest with my convictions if I was not to look for the Savior every day. Amen, even so, come Lord Jesus.

C. I. KEE.

Chester District, S. C. Aug. 20th. 1843.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 4, 1843.

The Conversion of the World.

The last report of the Committee of the American Board of Missions, at Rochester, Sept. 13th, in speaking of the Missionaries, says, "That their return and support while in this country, form a heavy item of expense to which some speedy check should be administered. There seems to be a *falling off* of that high and devoted spirit of resolve with which the early missionaries seemed to be filled." It speaks highly of their piety and self-denial, but says, "There may, however, be a *lack* of that *determined zeal*, and that devoted spirit of self-sacrifice in some cases which is desirable."

The Board are somewhat involved. The expense of publishing the "Missionary Herald" and "Day Spring" the past year, has exceeded their receipts by \$9020, of which \$7820 is for the Herald alone. This is an enormous sum, to circulate gratuitously only 9000 No's of a monthly periodical, when the heathen are perishing for lack of knowledge.

Lack of piety, Rev. Mr. Pomeroy, of Bangor, in some remarks at the meeting of the Board, speaking of the wants of the board to convert the world, said, "Who does not know and feel, that there is *not piety enough* properly to supply them? Who will deny this? The doors are open every where. Every breeze bears a voice which calls for help. Heaven, earth and hell, are uttering voices. Voices are summoning us in every manner,—entreating, inviting, commanding. And why are they not answered? The difficulty is, *there is not religion enough*. The GOSPEL has not sufficient hold of the HEART of the CHURCH. No man will say there is not money enough in the church. No one will say there is a deficiency of men. But now is the mighty sacramental host *marshalled* for conquest, furnished with *armor*, endowed with *resources*, and ably OFFICERED, yet *not possessing religion enough to go forward!*" He also said that "Death and destruction await us if we go not on."

Here then we have the melancholly picture of a great organization, all marshalled, armed, and officered for the accomplishment of that which God has asserted over and over again shall never be, and yet not possessing *piety enough to go onward*. They also present the singular spectacle of a *religious body* pretending to place implicit confidence in the word of God, and believing that he has set the time when the world will be converted, and yet claiming that such a glorious result rests on their exertions, and will be delayed if they are not more efficient. If God has promised to convert the world, at the time appointed, it will be done. And if he has said otherwise, all the officers, and armor, and men, and marshalling, that can be brought to bear on the subject will avail nought.

Discontinuing Missions. "Dr. Hawes of Hartford, reported on the mission to Greece, Africa, and Turkey, approving of the *discontinuance* of the South African mission; *removal* of the Cape Palmers mission; and inquiring whether the mission to Greece might not *profitably be abandoned*."

Adverse influences. A Mr. Badger, brought up in the printing office of the board at Malta, but now a Puseyite, has coincided at Constantinople and Mosul, with the Papists, in opposition to the spread of evangelical religion. The Rev. H. Southgate, missionary of the Episcopal society in this country, also co-operated with Mr. Badger in opposing the board, and coincided with the Papal Missionaries.

The Millennium a failure unless the church bring it about. The general opinion among the churches, seems to be that God is *unable* to accomplish this end without their aid. The Rev. A. D. Eddy, of Newark, N. J., said that "*the work of EVANGELIZING the WORLD will always be a toilsome, up-hill, heaven-ward work; we shall never be able to realize our desires, unless the deep-seated vis inertia of the church can be removed by stirring appeals, urgent motives, or by the pressure of responsibility so that it can not be thrown off. We always want an exigency.*"

The Judgment at hand. Dr. Cox of Brooklyn remarked that "from the time when revolutionary blood first flowed in France, the angel of God having the everlasting gospel to preach, took his flight through the heavens." By referring to Rev. xiv: 6, 7, we learn that this angel was to preach "*the hour of his judgment is come.*" If then according to this admonition this angel has been on the wing for 43 years, his mission must be nearly finished.

Dr. Cox proceeded to make some remarks on prejudice, which were very applicable to their course respecting the doctrine of the advent. Said the Doctor, "A word as to prejudice. Let every man take care of this miserable enemy within him. It is astonishing that for the indulgence of a weak pride, men will run the hazard of committing an eternal suicide. I would say to every man, expel all prejudice from the mind. No matter how it came there. No matter, if you drank it in with the maternal milk—rather die than keep it. Give it up for the truth, which is infinitely better.

And sectarianism too is awful. Is Christ divided? Was he crucified exclusively for you, or for me? Is there a monopoly of privileges for this or that limb of the body of Christ?"

Conclusion. In view of the above it may be asked are you opposed to missions? We answer—No. We would say to all, "Go into all the world, and preach the gospel to every creature;" do all you can to save souls till the Lord come. What we object to is this—viz, laying plans for the future by accumulating funds, when every cent is needed for immediate use,—erecting costly buildings to be used during the millennium when the money thus expended should have furnished the Bible for many heathen,—appropriating widows' and orphans' mites which are given in good faith for the heathen, to the amount of \$9000 for the gratuitous circulations of publications at home—the holding out the evangelizing the world as the motive, when God has revealed the contrary—and looking upon such a measure as the work of the church, when they should look upon themselves only as instruments in God's hand for God to work with according to his good pleasure.

Editorial Correspondence.

DEAR BROTHER BLISS: As I have not given an account of the state of the cause for some time, I will just say that we are still progressing in the Second Advent cause and extending the glorious news of the speedy coming of the Lord. We have had one campmeeting in Penn. and two or three in N. J. this summer and autumn. The result of them has been good, very good.

The work in N. J. especially, is taking a wide and rapid spread, and many of the wise are opening their eyes to this great subject. The way is also opening into the states of Del. and Md. Brethren Allen and Osler from this city, have been laboring there for the last three or four months with great success. The door is now open for as many laborers to enter that field as can be obtained to go. I expect to leave for Salisbury, Md., Monday morning, in company with other friends, to hold a campmeeting in that vicinity.

The brethren in this city are strong in the faith, looking for the speedy appearing of the Lord. Our congregations are large and attentive.

We have not as yet heard from Bro. Himes since he left us for the west.

The news from Europe is, as you will have perceived, of the most interesting character. Does it not look very much as if the ten kings were about to agree and give their power and strength to the beast, and reign as kings for one hour with the beast; and then to hate the whore, eat her flesh and burn her with fire? I confess it looks to me much like it. The meeting of the monarchs of Europe, England, France and Belgium, in France; the reception of the Regent of Spain in England, and the visit of M. Thiers in Germany, together with the toleration by Switzerland of the Convents, so that Meternich has withdrawn his support from them; all these events look to me much as if it would be but a short step to that union which the Revelator (chap. 17,) was told would take place. It may have taken place and have been accomplished ere this, so that they are now eating her flesh and burning her with fire. If this is a correct view of things, her burning is not far distant. And when that takes place the harvest of the earth is ripe and to be reaped. The Lord prepare us for the event. Yours in hope,

Philadelphia, Sept. 23, 1843.

J. LITCH.

St. Peter's Advice.

"But the end of all things is at hand; be ye therefore SOBER and watch unto prayer."—1 Pet. iv. 7.

This is the advice of St. Peter, the most ardent of the apostles. Peter was not a cold and formal professor; his heart was full of love and joy, of peace and all the fruits of the spirit: yet in view of the end of the world, he warns us to be sober, and to watch unto prayer. This advice then must be peculiarly applicable to those who live in immediate expectation of that event; and this advice must have been given with particular reference to this day. We ought therefore to heed the admonition of the apostle, and not be dead, cold and formal, but be sober and watch unto prayer.

The apostle continues his advice which is all equally applicable to this time, saying, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." While patiently looking for the Lord, we are to see to it that we lose not our love and charity for each

other, and if any are departing from the word of God, we must exhort them in love to return to their first love, not love them any the less, but exhort them the more.

The apostle adds, (verses 11—19,) "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

By observing this needful advice, we shall avoid every thing that is contrary to the lovely, the meek, the sober, the consistent, and the glorious religion of Jesus. It will cause us to avoid every thing that will bring reproach on the name of God; for we are commanded to so live and act, "that God in all things may be glorified through Jesus Christ."

THE DIFFERENCE. An Advent brother informs us, that since he has embraced the religion of the Bible, and loved the appearing of Christ, his friends who are professors of religion, do not regard him with near that respect and kindness they did while he was a poor infidel.

Looking Back.

Our Savior has said, "No man having put his hand to the plough and looking back, is fit for the kingdom of God." He also cautioned us to remember the fate of Lot's wife, who gave one longing look back upon the city she was commanded to leave behind.

It has been worthy of notice that a few who have sometime regarded the doctrine of the advent with great favor, and been on the threshold of embracing it, but who have been unable to overcome the opinions of this world and sacrifice their standing among their fellows—regarding the praise of men more than the favor of God, as they have relinquished their belief in the time of Christ's coming, have lost their spiritual mindedness, and become cold and dead, and formal in their religious duties, have lost their religion. In several such instance this change has been most marked and pointed. Even some ministers who have thus turned their backs when almost in the doctrine, have become the most enmical and bitter towards it. We cannot but consider that such persons run a fearful risk.

St. Paul, after assuring us that we have "in heaven a better and an enduring substance," which Peter says is reserved for us ready to be revealed in the *last time*, and which John saw descend from God out of heaven—the new Jerusalem to the new earth—exhorts us in Heb. x. 35, to "Cast not away therefore your confidence, which hath great recompense of reward." and gives as a reason, 36th verse, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Paul is evidently quoting from Hab. ii. 1—4, where the prophet said, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up, is not upright in him: but the just shall live by his faith." Paul, in quoting this, calls the vision the Bridegroom, and says, x. 38, "For yet a little while, and he that shall come will come, and will not tarry." That Paul is quoting Habbakuk is evident, for he continued the quotation, 33th verse, "now the just shall live by faith." The question then is, what is the doing the will of God to which the apostle referred? If he is quoting from this prophet, it is evident that he is referring to that which the prophet was commanded to do, when the Lord told him to "Write the vision, and make it plain upon tables, that he may run that readeth it." And having made it thus "plain upon tables," the apostle says "we have need of *patience* that after ye have done the will of God ye might receive the promise" of this "enduring substance," the great recompense of reward." Then as if seeing that some would not possess this patient waiting for the coming of the Lord, not being able to overcome the world, but would draw back from this blessed hope, he says, 38th verse, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." In another place, John says, 1 John ii. 19, "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

Those who have thus drawn back, have most strikingly fulfilled the Scriptures, which must be fulfilled in every *jot* and *tittle*. But those who have this patience of which he speaks, which enables them to take joyfully the spoiling of their goods, and the casting out their names as evil for Christ's sake, have this encouragement, that "we are not of the number of those who draw back unto perdition, but of them that believe to the saving of the soul." How unenviable must be the feelings of those in that day, who have drawn back, and then find that the Lord has no pleasure in them.

"BELOVED, BELIEVE NOT EVERY SPIRIT, BUT TRY THE SPIRITS, whether they are of God: because many false prophets are gone out into the world.—1 John iv. 1.

Every "Spirit" is not of God. We must therefore try the spirits, lest we be deceived thereby. There is nothing of God, but what the devil will try to counterfeit. When Aaron's rod was turned

into a serpent, the magicians did so with their rods: and when the plagues were brought upon the land of Egypt, the magicians did so with their enchantments. We also read that "when the sons of men came to present themselves before the Lord, and Satan came also among them;" and he came "from going to and fro in the earth, and from walking up and down in it." He "goeth about as a roaring lion seeking whom he may devour," and "we are not ignorant of his devices." We are often put in mind of this arch deceiver, and are cautioned "lest Satan should get an advantage of us."

The devil is a perfect Jesuit, and becomes all things to all men. He is a shrewd observer of men and things, and conforms readily to the ways of any, that he may lead them the more effectually. He seldom opposes any, and if we "resist" him "he will flee from us." He therefore strives to win our favor, and endeavors to insinuate himself into our good opinions that we may follow his leadings. He strews the paths of death with flowers, that man may be tempted to walk therein. He joins the drunkard in his revels, and urges the blasphemer on to greater madness. But when he finds a man disposed to turn away from the vain follies of this world to God his Maker, he tempts him with all that can interest the carnal heart of the things of this world, and fills the way with obstacles to intimidate the soul and turn him back from duty. And when the devil finds that all his arts are vain and unheeded, and that his wished for victim is determined to press forward to the kingdom, he changes his mode of warfare, ceases to strive to draw him, and only seeks to lead him onward in a wrong direction. He seeks to puff him up with spiritual pride. He whispers in his ear that he is more holy than other men, and that there is no danger of his ever going astray from the path of holiness. If in this way the enemy of all good can make the Christian careless and unconcerned, and trust in his own righteousness, he accomplishes his desired end.

We should therefore guard against danger on the right hand, as well as on the left, and should look alone to God to guide us that we may be saved from all the wiles of our adversary; and if we look to God aright, we have the promise that his grace shall be sufficient for us. We are to be continually on the watch, that whether our enemy come disguised as an angel of light or in his own proper character, we may not be surprised at our posts.

The Bible has not only told us to try the spirits, but it has given us rules by which to try them. Thus if any spirit professes to be guided by the Spirit of God, we are to see that it has the "fruit of the Spirit" which the Bible says is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." If all these are in a person and abound, then they will live in the Spirit, and also walk in the Spirit. But if any persons possess not these, whatever may be their professions, we are not to heed them. If instead of these, they give place to hatred, variance, emulation, wrath, strife, seditions, heresies, envyings and such like, they are not the children of God, but are of their father the devil. Also if any possess that "wisdom that is from above," they will be "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the

fruit of righteousness is sown in peace of them that make peace." Col. iii. 13-16. "Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

God "will render to every man according to his deeds." Rom. ii. 7-11. "To them who by patient continuance in well doing, seek for glory, and honor, and immortality; eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath. Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; For there is no respect of persons with God."

The Spirit that is of God, will possess that charity that suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. 1 Cor. xiii. 6, 7, "If a person is the reverse of these, he cannot be of God."

We may therefore, by observing a few simple Bible rules, try the spirits, whether they are of God, and continuing steadfast in the faith, not be led away by any of the "false prophets which are gone out into the world." If a man's life accord not with his professions, if he does not live righteously, soberly and godly, if he is contentious and obey not the truth, but obey unrighteousness, he has no assurance of acceptance with God. He that is wise, must be wise for himself, and he that scorneth, alone must bear it.

THE WESTERN MIDNIGHT CRY. We have received the first No. of this paper published at Cincinnati, Ohio. It is published by Bro. Himes, who proposes to issue 13 numbers, if time continue. There is evidently a great work being done at the west. People are anxious to hear, and there is a vast field for those who wish to labor in the vineyard of the Lord.

PROGRESS. Under this head the Universalists are pointing to one and another of the orthodox faith who are making such rapid advancement in the progress towards universalism, as to give those of that denomination great joy. The last Hartford "Universalist," has nearly four columns of rejoicing over the progress of Dr. Bushnell, of the North Congregational church in that city. We have marked the Doctor's course for some time, and are not prepared to say but that he is rightly claimed.

NEW WORK. No. 38 of the Library. The Chronology of the Bible, showing from the scriptures, and undisputed authorities, that we are now near the end of six thousand years from creation. Also, the antiquity of the tradition of the earth's existence to continue 6000 years in its present state,—showing that we are now standing on the very point of time to which all the honored names of antiquity were looking as the time of the Lord's return. By S. BLISS. Price 6 cts.

THE OPPOSERS OF THE ADVENT TROUBLED.—We found the following notes under our door—one, each of two successive mornings. This will give a specimen of the spirit which actuates the opposers of the Advent. We commend them to the Olive Branch and other organs on that side of the question.

You had take down them abominable maps in your windows if you dont I will tear them to atoms some of these nights
Yours &c
Devil's Den.

Are you going to take them maps down if you dont you will get the devil plade with your establishment there is but 30 of us.
Devil's Den.

WHEN WILL THE WICKED CEASE FROM TROUBLING?—The above is the close of a paragraph in an exchange paper, on the evils of Millerism. If any are troubled at the thoughts of Christ's coming they cannot be among the righteous. The above question reminds us of what Ahab asked Elijah, 1 Kings, 18: 17, 18. "Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

So these men who have forgotten the Lord and are troubled at the thoughts of Christ's coming, are the ones that trouble Israel.

ANTIOCHUS.—The learned Hengstenberg, in speaking of the prophecy of Daniel and its reference to Antiochus Epiphanes, says. "This interpretation is liable to so many objections, we need not urge that this setting up of the statute is a pure fiction, and the whole reference of the prophecy to the time of Antiochus Epiphanes, is only an invention of that obstinate unbelief which mocks at all argument."

According to the Hartford Secretary the Advent meeting in that place, is composed of "Methodists, Baptists, Congregationalists, Episcopalians, and those who profess no particular creed."

The "Universalist," in speaking of this, says, "Well, if these four sects, besides the nothingarians, can agree to worship together, they are in advance of many of the same denominations who still adhere to the far off second coming of Christ. If bringing that event near brings contending sects into fellowship, it may do good."

Notwithstanding Christians from these various denominations, can thus worship in harmony; yet Bro. Moore might have noticed that not a single Universalist is found among them. They must cease to be Universalists, before they can unite with other denominations.

NEAR ITS END.—Our opponents say that the doctrine of the Advent is of the devil. Now there is no question but that the devil is exceeding mad against it. If then this doctrine is of the devil his kingdom is divided against itself; and we have the word of the Savior, that if it is thus divided it cannot stand; so that upon our opponents' own showing, the man of sin is soon to be destroyed. But as our Saviour said, "If I by Beelzebub cast out devils by whom do your children cast them out?" So may we inquire if this glorious doctrine is of the devil, from whom is the doctrine of those who oppose the blessed Advent?

THE LIAR'S JOURNAL AND SCOFFERS' LOOKING GLASS.—We have a mass of extracts on hand taken from irreligious papers with Rev. editors, and

from nominally religious papers, as well as satirical, political, &c. &c., which we think of publishing in an extra sheet with the above title, so that those who have taken the side which opposes the coming of Christ may see the company with which they have connected themselves.

We wish to obtain the name of the Post Office, to which papers are sent to the following persons, as we are unable to find their names on our book:—J. W. Marden, J. Schofell, O. Stoddard, Mrs. S. Rice, R. Atwood, S. Walker, C. D. Hampton, C. Leonard, C. S. Armstrong, T. Gay, C. T. Swan, Elijah White.

PROGRESS OF ROMANISM.—According to the Catholic Expositor, two hundred and thirty persons, of whom eighty were converts from Protestantism, were confirmed in St. Mathew's Church, Washington, D. C., on the 2d of July last. Also in Georgetown, on the 15th of June, one hundred and thirteen were admitted to the same rite. The same paper states that they have flourishing congregations in almost every county in Ohio.

AN OLD WORK REPUBLISHED. "A sober inquiry; or Christ's reign with his saints 1000 years modestly asserted from scripture; together with the answer of most of those objections which are usually urged to the contrary." First published in England in 1660. It has been republished in N. York, by Rev. John Lillie. It takes the Judaizing view of the question. It can be had at this office, price 37 1-2 cents.

THE MIDNIGHT CRY AT THE SANDWICH ISLANDS.—Last October, we sent some publications to a sister at the Sandwich Islands, and this is the first intelligence received from them. The following letter was written only a few days after the receipt of the publications; and although there had not been time for this glorious truth to be fully received, yet it will be seen that the seed was then sown, and had taken root, yea, and the blade had appeared; so that we are confident there is now full corn in the ear.

We anticipate from this information, great results in those Islands. Mr. Burnham first went there in the employ of the Seamen's Friend Society, about nine years since, and was subsequently employed by the American Board of Foreign Missions as a teacher. In this capacity he obtained a thorough knowledge of the Hawaiian language which is spoken in all those islands. Four years since, he came to this country, but returned again to take charge of a sugar plantation, which employs about fifty of the natives, and who have the greatest confidence in him. Thus situated he would proclaim the glad tidings to them. And they would sound the cry in every vale, and on every hill top in those distant isles of the ocean; and therefore we have reason to believe that there is a second advent band there, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. God knows how to bring about every result in his own appointed way.

MY DEAR BROTHER.—I received your letters, one dated June 3d, and two dated Oct. 24th, 1842, a few days since. The intelligence they contained, surprised us much. I had heard that there was a man in the United States, who prophesied that the world was coming to an end in 1843, but I supposed that it was nothing but a visionary idea, and

gave it not a thought. But upon perusing the books you so kindly sent us, I find it is no new revelation, but that it is founded upon the word of God.

We have read the books and are much interested in them. I cannot say that I fully believe in the doctrine, neither do I disbelieve it. How much I want to see and converse with you respecting it. I have not only read the books, but they have led me to search the scriptures and see whether these things are so. I must say that my former views are very much changed on the subject; still there are some objections that I cannot get over. If I fully believed in the second advent, I would rejoice in it. What a happy thought, that within a year I should be free from sin and sorrow, worldly care and anxiety, should meet all my dear friends, mingle in the society of angels and with the spirits of just men made perfect, and above all meet that blessed Savior who suffered and died that I might live. I feel sometimes that if I should hear the trump of the Archangel sound, it would not alarm me, for I do feel that I am a child of God. I feel that I can say "Jesus is mine, and I am his." For a few days after I received your letters, this subject was on my mind almost constantly, night and day, and it has led me to examine my hope. It is said in Zeph. i. 12. "And it shall come to pass at that time, that I will search Jerusalem with candles." I think this belief has a tendency to lead all true Christians to examine their hopes, and see whether they have that hope which will not make them ashamed when they are called away by death, or when Christ comes to Judgment. I had felt rather low spirited for a few weeks past, until I received your letters; I had thought that something might happen to us, my husband might be taken from me, or I might not live, and what would become of my children, or we might become poor as respects this world's goods; but now I feel that I can leave all in the hands of God, and that he will do all things well. This world seems very small in my estimation. How I pity those who have nothing but this world to depend upon for happiness. "There is an aching void this world can never fill." When will Christians live up to their high and holy privileges? When will they come out from the world and be separate, and so let their light shine, that others seeing their good works might be led to glorify their Father in heaven. If there is to be such a glorious time in this world as most Christians believe, why did not Christ or his apostles mention it? I see nothing in the 20th chapter of Revelations to found that belief upon. There are many promises in the Old Testament which I had always supposed to refer to that period, but which I now begin to understand differently. I have studied the Bible more within a fortnight past, than I have before, since I came to the Islands. I do not mean that I have read it more, but there is a difference between studying and reading it. The explanations of these books given to the Bible, seem to me clearer than any other commentary which I have ever read; still there are some things which I do not understand. But whether Christ is to come this year or not, the day of our death may come, and I feel that we need as much preparation for one, as the other; we ought to live every day as if it were our last. I feel that our time in this world is very short, that what we do must be done quickly.

Mr. Burnham wishes me to say to you, that he designed writing you till there now remains but two or three hours to the sailing of the vessel, and he will not have time. He commenced a long letter to you previous to his receiving yours, but it was so filled up with worldly business, that he concluded not to send it. His belief in the Second Advent is about the same as mine, he wants evidence that the gospel has been preached to all nations. He says if he had heard of this doctrine two or three years ago, he should have been a firm believer in it; he thinks the time is at hand. Our family are in usual health. Much love, &c. If we do not meet in this world, may we meet in a purer and better, where we shall be separated no more forever. Affectionately your sister. O. S. BURNHAM.

Koloa Isle of Kauai Sandwich Islands, Apr. 6. 1843.

VARIOLOID PAPACY. "The general movements of portions of the Protestant Episcopal Church, has for years past been gradually and noiselessly, but surely tending towards the Church of Rome. The avowed object of a numerous and potent body in the church has been to unprotestantize that church. They have been dissatisfied with the reformation and with the very events which gave independence, freedom, and purity to the church. In their anxiety to produce this result, every form of Protestantism has been regarded as error not to be tolerated, while the most enlarged and Christian charity has been daily inculcated towards Papistic heresies. If a churchman falls into this path, it is well; but if he holds back and questions its soundness and justice, alas! he is exercising the ungodly, Protestant, schismatical privilege of private judgment; he is to be denounced as opposing his Bishop; he is no better than a non-conformist; and is held up in the most offensive terms to ridicule and reproach."

Protestant Churchman.

An Exchange paper says that the most aged inhabitants cannot recollect as much profanity in any former age. Outrageous prostitution and debauchery rages ten-fold to what it ever did before. Let us turn over the pages of a political paper and our eyes will be greeted with "HORRID MURDER!" "seduction extraordinary," and perhaps clergymen engaged therein. Perchance an awful robbery, or some other desperate affair will follow. Thus one after the other, in almost every column of our political papers, sin reigns religiously and profanely to a great extent, and in no age since the first organization of our federal government has political sin reigned as now.

Letter Bro. A. Clapp.

DEAR BRO. BLISS.—I have received your kind letter by hand of Bro. White, and have read it with interest; I thank you for your good advice. Our Second Advent meetings in this city are well attended and deeply interesting, and have been increasingly so for several weeks. Last evening the meeting was the most deeply solemn that I ever attended; the hall was filled. The doctrines of annihilation, ultra perfectionism, and the power of doing miracles, &c. is not advocated by any individual in our meetings, as you saw falsely represented by the Christian Secretary, which says "these are the consequences of a separate Advent meeting being set up," and which you know is not the case.

O my brother, this day is one of the most blessed days of my life. I never was more happy; my soul is filled with glory, and the love of Jesus flows into my soul. Praise the Lord, O my soul. The boundless love of Jesus is fathomless; it flows freely, it is gentle, it is peaceful, it is joyful. The speedy coming of Jesus is a glorious doctrine; to anticipate the joys that lie just before the Christian, cuts loose our affections from the world; we drink into the spirit, and have a foretaste of it now. O that all Christians might enjoy its full blessing.

I have attended the three campmeetings that have recently been held in Connecticut. I have seen a great deal of God's power and grace there displayed, and I have seen another power that has been very painful to my soul. God has worked mysteriously and gloriously; and another spirit works mysteriously and wonderfully. Many of God's children were wonderfully blessed; and many backsliders were restored to the love of God, and repented of their backslidings, and many sinners were converted. The meeting at Windsor went on pleasantly, and with God's power, until Monday afternoon, when the same spirit was seen as in Stepney; but to a greater extent. The

meeting was in great confusion for an hour or more. My soul, and many of the Second Advent friends, were exceedingly tried. The individuals would not be reasoned with, nor receive any advice, but grew worse and worse. What to do, we did not know. The evil spirit seemed to have power over a large portion of the people; not that they were under the influence of it, but desired to see and hear what was done and said. Many of the friends retired a few rods from the stand, and bowed down before the great God in solemn prayer, for direction and wisdom; the Lord heard and answered. It was solemn as eternity, and awful on account of the presence of God. A few of us went to the individuals on the stand, who complied with our request, left the stand, and went to their tents.

All day Tuesday, and Wednesday morning, the meeting was very interesting and solemn, with no disturbance. I must say that Wednesday morning was the most melting, refreshing, and comforting season to Christians, that I ever saw in my life.

Now, my brother, I will tell you what I think this evil spirit is; the Spirit of God is mild, meek, gentle, long-suffering, easily to be entreated, yet all-powerful. The evil spirit which we saw there, was a rebellious, denunciatory spirit, sending good Christians to eternal damnation. God was at work with great power, and the evil spirit rose up against him. I believe this evil spirit is what is spoken of in Rev. xvi. 13—4. If you read, you will see it is in immediate connection after the fall of the Ottoman empire, and the great river Euphrates being dried up. I believe the same unclean Spirit is now rising up in the land, and have seen its operation at these campmeetings. The dear brethren and sisters thus afflicted are very pious, warm-hearted devoted Christians and of excellent spirit, but when filled with the power and spirit, until nature is overcome, the evil spirit takes advantage and pushes them on to excess.

I believe these campmeetings will produce great and good results; these things ought to alarm the people. O that the people would hear the voice of God and take warning, and arise and prepare to meet him. This from your friend, who is strong in the faith of seeing Jesus Christ come in the clouds of heaven this year. Amen.

AARON CLAPP.

Hartford, Sept. 21, 1843.

MILLERISM.—The numerous errors connected with the belief of the destruction of the world in 1843, as promulgated by Wm. Miller, have, undoubtedly, produced a prejudice in the mind of the religious community very unfavorable to that gentleman. A clergyman who has had every opportunity to know the facts in the case, assures us that the only prominent difference of opinion between Mr. Miller and the evangelical churches generally, is, the belief on his part of the second advent of Christ sometime during the present year. Mr. Miller is a member in good standing of the Baptist church in Low Hampton, N. Y., to which church he has been united for a number of years, and has always sustained the character of a consistent follower of Christ, maintaining all the fundamental principles which distinguish Baptists from other denominations. The errors which have sprung up among the Millerites are not of his planting; and we learn that he continued, as long as his health permitted him to lecture on the subject, to exhort his disciples to con-

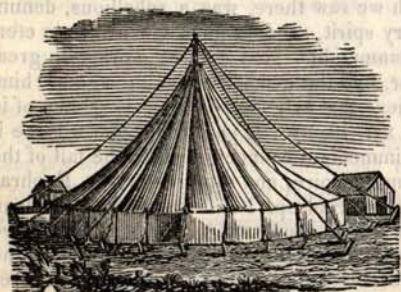
tinue their relationship and influence in the churches with which they were already connected. The heresies which have had such a rapid growth in some places among the advocates of the 1843 doctrine, have been a source of much pain to Mr. Miller, and if his health would permit, we are told he would employ all his energies in counteracting them.

We were further informed that those churches in the northern part of Massachusetts, Vermont, and Western New York, which have embraced the doctrine of the Second Advent near, do not sympathize with any of the other errors which have met with too favorable a reception in some places. A Baptist church in Massachusetts was named to us as having embraced the fundamental principles of Millerism, viz: that the second advent was near, yet without designating the year in which the event would take place, has contributed more for missionary purposes within a year past, than ever it had before in any one year since its organization.

Hartford Secretary.

SIGNS OF THE TIMES.

BOSTON, OCT. 4, 1843.



Editorial Correspondence.

THE WEST.—CINCINNATI.—We arrived in this city in safety, on the 13th inst. We found the friends here prepared for the meeting, and ready to co-operate to the extent of their ability to sustain the proposed campaign. There is a goodly number of believers raised here through the labors of brethren Caldwell, Cook, Pratt and others. But as yet, the city has not been aroused; nor the clergy, as a general thing, called out. Most of them stand upon their dignity, and contemptuously imagine, "what do these feeble Jews?" The present movement, in connexion with the valuable labors of the brethren before, it is hoped, by the blessing of God, will wake up this whole region to the examination of the great question.

Our meeting was to have commenced this day; but we are visited with heavy rains, and shall be unable to raise the tent for several days. In the mean time, *College Hall* has been secured, and we have commenced our regular meetings, and shall continue till we are able to pitch our tent.

We shall start our new paper next week. We give it the appropriate name of the "*Western Midnight Cry*." We have secured the valuable services of Brother Storrs to conduct it. We design to give only one or two pages of original matter for the present, as our object will be first of all, to lay before this community the reasons of our hope, in the clear and full illustrations of the time of the Advent, which have already appeared in the "*Midnight Cry*" and "*Signs of the Times*." To publish the same things, is important to those who are

seeking a knowledge of the first principles of the prophetic portion of the oracles of God.

We have opened a *general depot* for the west in Fifth street, a few doors west of Maine street. A full supply of books and papers will be kept for this part of the country. These will be scattered according to our ability. As yet, little or nothing has been received for publications.

JOSHUA V. HIMES.

Cincinnati, Sept. 15th, 1843.

DEAR BRO. BLISS: Since my last our meetings have been thronged day and night, to hear the glad tidings of the kingdom at hand. The weather has been extremely fine, so that not one meeting as yet has been interrupted. Although we have had among our hearers the Judges, Lawyers, Mayor, &c. yet, here, as elsewhere, the "common people hear us gladly." All, however, who hear candidly the reasons of our hope, give us credit for strength of argument not to be found among our opponents. A large number have come out openly and professed their faith in the Advent near, and have given up their old millennium and the Jews' return. Many have embraced the time.

It is what would be called a low time here, in religion. But there is a glorious reviving among the children of God—a coming up to the help of the Lord in our meetings. Some have confessed their desire for salvation. The signs of a glorious harvest to the fold of Christ, are abundant. Our meeting bids fair to be as successful as any we ever had in the east.

"The Western Midnight Cry," is out. Twenty-five hundred copies of the first No. are printed, and scattered. I think it will be sustained.

I go to Louisville, the 30th inst. An effectual door being opened in that place. I shall then visit St. Louis, and give the cry. You may expect me in Boston, sometime in the latter part of October. Bro. Storrs will remain in Cincinnati.

J. V. HIMES.

Cincinnati, Sept. 21, 1843.

P. S. I have just received the "*Midnight Cry*," containing bro. Litch's "Protest." I heartily join in it.

J. V. H.

THE EXETER CAMPMEETING. This feast of tabernacles commenced on Tuesday of last week. We are not able to give full particulars, but up to the time of our paper's going to press, the meeting had gone on prosperously, and without the excesses that have appeared in some places. There was a large collection of Adventists, who were firm in the faith of the Lord's coming *this year*. The doctrine of the Advent has *gone down*—but it has gone down into *their hearts*, and they are patiently waiting for the coming of the Lord. There were a large number of lecturers present, among whom were Miller, Cox, Churchill, Atkins, Greeley, Hervey, Hale, Osgood, Bliss, Hazelton, Jones, Morley, Starkweather, Martin, Turner, W. Burnham, E. Burnham, Padman, Preble, Harvey, Heath, Allen, Cole, Plumer, Tullock, Snow, Shipman, Piper, Brown, Reed and others, whose names we did not get.

The speakers kept close to the word of the Lord. There seemed to be a conviction prevailing that the word of the Lord must do its appointed work, and it was listened to with great solemnity. We trust the seed there sown will be gathered in an abundant harvest in the great day of the Lord.

CAMPMEETINGS.

SECOND ADVENT TENT MEETING.

There will be a Second Advent Tent Meeting, if time continues, in Londonderry, N. H. about ten miles from Nashua, and two from Derry village, a few rods south of the road leading from Nashua to Derry, and about 1½ miles from Plummer's tavern, on the land of Br. Rapha Nevens. There will be a tent sufficiently large to hold the congregation, connected with the dwelling house and barn, with stoves and other accommodations to suit the weather. It is expected that our brethren will bring their provisions, beds and cooking utensils. There will be board provided for those who cannot bring any with them, on reasonable terms. Brethren Hazelton, Eastman, Jones, and Preble, are particularly requested to be present, and all other lecturers are invited to attend. Meeting to commence Oct. 10th, and continue one week.

Per order of com.

JOHN CRAIG, Chairman.

Londonderry, Sept. 15, 1843.

VERMONT SECOND ADVENT CONFERENCE.

By previous arrangement the brethren in the vicinity of West Haven, Vt. met in said place on the 19th inst., and organized by choosing bro. Jones, Chairman, and A. G. W. Smith, Secretary.

Voted, That we believe it will advance the cause of the Redeemer and the interests of his kingdom to hold a Second Advent Conference in this vicinity.

Voted, That said meeting be held in the village of Castleton, commencing Oct. 12th.

Arrangements have been made to secure the services of Brn. Miller, Cole, and Jones, and it is confidently hoped that Br. Himes and others will be present.

Per order of Com.

A. W. SMITH, Sec.

SECOND ADVENT CONFERENCE.

There will be a Second Advent Conference, if the Lord will, in Kingston, Mass. to commence Oct. 5, and continue one week. The meeting will commence on Thursday, at 10 o'clock A. M. in a suitable place in the village. The brethren and friends in the neighboring towns are invited to attend.

J. S. WHITE.

North Wrentham, Sept. 21, 1843.

Letters received to Sept. 30.

NOTE.—Post Masters are authorized to send money for publications gratuitously; also to order and stop papers. Subscriber's names, with the State and Post Office, should be *distinctly* given, when papers are ordered or discontinued.

We find that some of our subscribers suppose our terms are \$1 per year. They are \$1 for a volume of 24 numbers, (6 months.)

FROM POST-MASTERS.

Deer Isle Me; Waldo Me 2; Bristol Ct 1; Smith's Landing NY 2, correct; Taunton Ms; Coleraine Ms; Greenwich Ms; So Glastenbury Ct 1; New Bedford Ms; Albany NY; W Randolph Vt; Springfield Ms; Bristol Ct 2; Proctorsville Vt 1; Delta NY; Hartford Ct; Londonderry Vt; Saratoga Springs 1; Ware Ms 1; Johnstown NY; So Tamworth; Lewisville NC; Stanstead LC; Greensbury O 1; Ware Ms 1; Warehouse Pt 1; Hartford Vt 2; Dover NH; Addison Vt 2; Ashburnham Ms 1; Dover NH; Dover Vt 2; Dover NH; Fluvanna NY 1; Dedham Ms; East Hartford 2; Eden Me; N Haven Mills Vt 5; Vernon Vt 1; North Troy Vt 2; Acton Corner Me; Flag Creek Ill 1; Sugar Hill N H 3; Baintree Vt 50 cts; W Becket Ms 2.

INDIVIDUALS.

E Brisbin 1; A White; S E Selving; S B Sturges; I. Good; Sith Mum 1; D Crary, the \$2 was received, cannot see why the paper does not go regularly; M W Burtinpage 3; J Wheeler; D Daniels; J B Pritchard; Wm E Despen; Dr Ellsworth; John Pierson 12; J V Himes 2 letters.

Bundles Sent.

J V Himes 9 Spruce St N Y 2.



THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 NOS.) IN ADVANCE

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FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled out those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

The Lord Shall Come.

1. Psalm i. 3, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."

2. Psalm xcvi. 12, 13, "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

3. Psalm xcvi. 8, 9, "Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

4. Daniel vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

5. Zech. xiv. 5, "The Lord my God shall come, and all the saints with thee."

6. The Gospels (Matt. xvi. 27; Mark viii. 38; Luke ix. 26.) "The Son of man shall come in the glory of his Father with his angels."

7. Matt. xxiv. 30, "They shall see the Son of man coming in the clouds of heaven with power and great glory."

8. John xiv. 2, 3, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

9. 1 Thess. iv. 16, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

10. Jude, verse 14, 15. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all."

11. Rev. i. 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

12. Rev. xxii. 12, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." verse 20, "He which testifieth these things saith, Surely I come quickly; Amen."

These passages instruct us, not only concerning the coming of the Lord, but also who it is that comes. "Our God"—"The Lord my God"—"The Son of man"—"Jesus"—"The Lord himself." "It is the man Christ Jesus" (1 Tim. ii. 5;) the seed of the woman, who shall bruise the head of the serpent (Gen. iii. 15;) the seed of Abraham, in whom all nations of the earth shall be blessed, (Gen. xxii. 18;) the seed of David, who shall occupy David's throne, which is to be established for evermore, (Isa. ix. 7; Luke i. 32; 1 Chron. xvii. 14;) the son of Mary, who was born in Bethlehem, lived in Judea, and was crucified on Calvary, (Matt. ii. 5; xxvii. 35.)

It is Christ, "who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." (Heb. v. 7—10.) Who, being "once offered to bear the sins of many; unto them that look for him shall he appear the second time without sin unto salvation," (Heb. ix. 28.)

This is he who is to come: "And he that shall come will come, and will not tarry." (Heb. x. 37.) For, "The Lord is not slack concerning his promise (the promise of his coming,) as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance," (2 Peter iii. 9.) And although the voice of the scoffer is now heard, saying, where is the promise of his coming*; the Lord will speedily

* In London this has actually and literally come to pass. Lately, placards were seen posted on the walls of the city, bearing these words—"Where is the promise of his coming!" This is of itself, a sign of the Lord's approach.

appear for the deliverance, and for the glory of those who wait for him—whose hearts have been directed into the love of God, and into the patient waiting for Christ (2 Thess. iii. 5;) and who are willing to suffer with Christ now, knowing that, "If we suffer, we shall also reign with him," (2 Tim. ii. 12;) having "in heaven a better and an enduring substance," (Heb. x. 34;) and therefore, "look for a city which hath foundations, whose builder and maker is God." Heb. xi. 10.)

The Second Advent of our Lord has been the hope of the church from the earliest ages, is now, and will be, until he who is our life shall appear; for then shall we also appear with him in glory. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." (1 John iii. 2.) "Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is judge himself." (Psalm i. 3—6.)

prepared for the coming of the Lord." "Prepare to meet thy God, O Israel." (Amos iv. 12.)

"Prepare to meet thy God." This is an express command to prepare to meet God; and surely brethren, if in any event preparation to meet God is required, that event of all others is the coming of the Lord, the meeting with the living God! For, when the Lord cometh, he cometh to give every man according as his work shall be; so that, in whatever state man is found in that day, so will he be rewarded or punished according to the judgment of him who judgeth not as man judgeth, but who judgeth righteous judgment. And hence it is written, "he that is unjust, let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." (Rev. xxii. 11—13.)

John the Baptist, the forerunner of our Lord, at his first advent, came preaching, and saying, "Repent ye, for the kingdom of heaven is at hand." (Matt. iii. 2.) And now the cry hath gone forth over the land, "Behold the Bridegroom cometh, go ye out to meet him." (Matt. xxv. 6.) Which implies that there should be sympathy of mind between the Bridegroom and those who go out to meet him, ("let this mind be in you which was also in Christ Jesus;") otherwise the meeting could not be a joyful one, and consequently the virgins could not be received to the marriage supper of the Lamb. For those who are privileged to enter in are

found ready; "they that were ready went in with him to the marriage, and the door was shut." (Matt. xxv. 10.)

Now, as two friends, who, after a long absence, have the near prospect of meeting each other, rejoice in, and anxiously wait the accomplishment of that which such a prospect inspires, so it is with the friends of Jesus. They earnestly desire and long for his coming, because they rejoice in hope for the grace that is to be brought unto them at the revelation of Jesus Christ. (1 Peter i. 13.)

But those who are not the friends of Jesus, those who have despised the riches of his goodness, forbearance, and long-suffering, not knowing that the goodness of God leadeth to repentance, (Rom. ii. 4,) and, consequently, are of an opposite mind,—still living in enmity, and dead to all desire of being conformed to God's image—these cannot desire the Lord's coming. Never having tasted that the Lord is gracious, and knowing nothing of the blessedness of communion with the Father of their spirits, they have no wish to meet Jesus face to face, and therefore look not for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. (Titus ii. 13.)

Our Lord commanded his disciples to be ready for his coming; and, because they knew not the time, to take heed, to watch and pray, lest coming suddenly, he should find them sleeping. And what he said unto them, he says unto all, Watch. (Mark xiii. 35—37.)

2. *What is the preparation necessary to meet the Lord in peace in the day of his appearing?*

1. The testimony of the Lord Jesus is this, "watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxi. 36.)

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii. 12, 13.)

3. Again, "Rejoice evermore. Pray without ceasing. In every thing give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despire not prophesyings. Prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 16—23.)

4. And again, "The grace of God that bringeth salvation to all men hath appeared; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus ii. 11—13.)

5. The testimony of the Spirit in St. John is, "And now, little children, abide in him, that, when he shall appear we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet ap-

pear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John ii. 28, 29; iii. 1—3.)

6. The testimony of the Spirit in St. Peter is, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." (2 Pet. iii. 10—14.)

The apostle thus prays,—“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ.” (Heb. xiii. 20, 21;) and he likewise says in the previous chapter, “Follow peace with all men, and holiness, without which no man shall see the Lord.” (Heb. xii. 14.)

Holiness, therefore, brethren, is what is necessary. Holiness is the preparation for meeting the Lord in peace, and with a joyful welcome, (even so come, Lord Jesus;) for it is written, “that when he shall appear we shall be like him, for we shall see him as he is.” (1 John iii. 2.)

3. *The condition of those who are prepared for the coming of the Lord, what is their hope, and what blessedness awaits them in the day of Christ's appearing.*

1. *Their condition.* They have their lamps trimmed and have oil in their vessels with their lamps, and so are ready for the coming of the Bridegroom, (Matt. xxv. 10.) They have obeyed their Lord's command. “Watch ye therefore and pray always.” (Luke xxi. 36.) Their hearts are established unblameable in holiness. (1 Thess. iii. 13.) They are sanctified wholly in spirit, soul, and body, and so preserved blameless, (verse 23.) They live in the present world, soberly, righteously, and godly. (Titus ii. 12.) They abide in Jesus, are born of him, and do righteousness; being sons of God, and having in them the hope of being like Christ, and seeing him as he is, they purify themselves even as he is pure. (1 John ii. 28, 29; and iii. 1—3.) Their conversation is in heaven, from whence they look for the Savior, (Phil. iii. 20;) whom having not seen they love; in whom, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory; receiving the end of their faith, even the salvation of their souls. (1 Pet. i. 8, 9.)

2. *Their hope.* “Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.” (Titus ii. 13.) “Looking for and hasting unto the coming of the day of God”—and according to his promise “look for new heavens and a new earth.” (2 Peter iii. 12, 13.) “Waiting for the coming of our Lord Jesus Christ.” (1 Cor.

i. 7.) “Looking for the mercy of our Lord Jesus Christ unto eternal life.” (Jude xxi.) This is their hope, the hope by which we are saved, as it is written.—“We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” (Rom. viii. 24, 25.) “And patience worketh experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” (Rom. v. 4, 5.) And this is the abiding in him of which we read in 1 John ii. 28. “And now, little children, abide in him.” For what end? “That when he shall appear, we may have confidence, and not be ashamed before him at his coming.” Now, confidence before Christ at his coming can only be enjoyed by those who are purified as he is pure, who are without blemish and without spot, whose hearts are established unblameable in holiness, who are born of God, and do not commit sin, (1 John iii. 9;) and who therefore look for a city which hath foundations, whose builder and maker is God, Heb. xi. 10, even the New Jerusalem, and to the time when they shall enter in through the gates into the city, Rev. xxii. 14, when the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. xxi. 3.

3. *The blessedness that awaits them in the day of Christ's appearing.* “When Christ who is their life shall appear, then shall they also appear with him in glory.” Col. iii. 4. “They shall be like him, for they shall see him as he is.” 1 John iii. 2. They shall be like him, for they shall be changed into incorruptibility, their vile bodies shall be fashioned like unto his glorious body, and they shall see him face to face, and know even as they are known. 1 Cor. xiii. 12. They shall enter into the joy of their Lord, Matt. xxv. 21, and be for ever with him. 1 Thess. iv. 17. Yea, they shall reign with him, for he hath washed us from our sins in his own blood, and hath made us unto our God kings and priests, and we shall reign on the earth. Rev. v. 10. Then shall they behold the glory which the Father hath given unto his Son Jesus Christ, and be one with him, even as the Father and the Son are one. John xvii. 22, 24.

4. *The condition of those who are unprepared, their present hope, and future portion in the day of the Lord's vengeance.*

1. *Their present condition.* All who are not in the condition of those we have described in the preceding enquiry, are of course unprepared to meet the Lord! Who then can say, I am prepared and ready to meet the Bridegroom, and to go in to the marriage supper? Ah! the majority of professing Christians are deceiving themselves with a false confidence, and a delusive hope! And the great mass of the people do not concern themselves at all about the matter! Men look forward in prospect of enjoying a death-bed, and say it will do then to prepare for what may follow! Now they make excuses for deferring the consideration of a subject, which they themselves are ready to admit, is a momentous one to all; and vaguely hope that they will find mercy at the hand of God, at some other and future time: and if they are prepared for death, which they think they will surely have opportunity of doing, when they come to die, it will do, all will be well! Not considering, that, “the mighty God, even the

Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof," and testifyeth, that, "Our God shall come, and shall not keep silence." Psalm i. 1, 3.

2. *Their hope.* The hope which such a description of persons possess, is a vague and undefinable hope, which, in the estimation of God is no hope at all. It cannot be; for unless we know God, what can we hope for? The hope of a believer in God, rests upon the faithfulness of an unchanging and unchangeable omnipotent God; and therefore is "as an anchor of the soul, both sure and steadfast;" but an unrighteous man hath no such foundation whereon to rest his hope, and consequently is removed from the only "sure and steadfast" hope, the "hope which maketh not ashamed," and is therefore left "without hope in the world."

3. *Their future portion in the day of the Lord's vengeance.* "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. i. 14-18. The Lord will thunder in the heavens, Psalm xviii. 13, and the adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth, 1 Sam. ii. 10, and will destroy them that destroy the earth, Rev. xi. 18, "God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Nah. i. 2, 5, 6.

Thus we see what will be the portion of the wicked in the day of the Lord's vengeance, when he shall tread down the people in his anger, and trample them in his fury; "and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." Isa. lxiii. 3, 4.

In conclusion, let me add, that the day of the Lord is at hand! "Behold, the Judge standeth before the door." James v. 9. "Behold the Bridegroom cometh." Matt. xxv. 6. "Behold, I come as a thief." Rev. xvi. 15. "Behold, he cometh with clouds." Rev. i. 7. "Behold I come quickly." Rev. iii. 11; xxii. 7, 12. Are our hearts replying, "Even so come, Lord Jesus?" Are we rejoicing in hope of the glory of God? Are we prepared to meet the Lord?

If Christ should this night appear, are we prepared to welcome him? Would we be found among those who are ready, and who go in to the marriage supper of the Lamb?

These momentous questions which arise out of the enquiry we have pursued, I leave with our consciences; and close, with praying the Lord to enable us all to commit our cause to Him, and that he would vouchsafe unto us the Holy Ghost, and preserve us blameless unto the coming of Jesus. So shall we be hid in the day of his fierce anger, and escape the fire of his wrath; and be enabled to rejoice with exceeding joy "before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. iv. 1.

The Sign of the Son of man in Heaven.

In the 24th of Matthew, it is recorded that the disciples asked our Savior, "What shall be the sign of thy coming and of the end of the world?" And his answer is, "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

The following are the historical events which show the fulfilment of this prediction—the very signs which were to precede Christ's second coming. And he has assured us that this, or literally, *the same generation* (that shall see these things) shall not pass till all these things be fulfilled.

THE DARK DAY.

Hon. Wheeler Martin has favored the editor of the Providence Subaltern with the following recollections of the dark day in 1780.

The dark day was on the 19th of May, 1780. Where I resided at that time, the darkness at 11 o'clock was so great, that a candle was lighted and placed upon the table;—the fowls went to roost;—the sheep all huddled around in a circle, with their heads inward. The grass, to look at it through the window, seemed of a yellow green; the same as to look through smoked glass upon green grass.

I well remember, that the gentleman of the house read the following Scripture by candle light, to his numerous family:

"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord's coming."

The darkness was so great in the night time, that it was said by one Dr. Blackington, who resided near the north-east part of Rehoboth, who had occasion to be out among his sick patients that night, that he could not see his white pocket handkerchief placed before his eyes.

The darkness was so thick that it could be felt.

The year 1780 was celebrated for its many northern lights; they covered the whole horizon over;—they would flash like lightning and fill the air with the smell of sulphur. The lights were so red, that the flashes would bring warmth against the face.

"The 19th May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to rest. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, but being unable to transact business adjourned. A motion for adjournment was before the Council; when the opinion of Col. Davenport, (of Stamford,) was requested, he replied,—'I am against the adjournment. The day of judgment is either at hand or it is not, there is no cause for the adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought.'"
—*President Dwight, in Ct. Hist. Collections.*

"*Dark Day of May 19, 1780.* The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by ten o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night until near morning was as unusually dark as the day."—*Gage's History of Rowley, Mass.*

"*Anniversary of the Dark Day.* The dark day, May 19, 1780, is thus described by Mr. Stone, in his *History of Beverly*:"

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock, A. M. it became unusually dark. The darkness continued

gan to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and every thing bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens, was great, and tradition has preserved many anecdotes of terror.—*Portsmouth Journal, May 20, 1843.*

"In the dark day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours.

"During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, L. L. D. New Haven Daily Herald.*

"*Night after the Dark Day of 1780.* "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Rev. Mr. Tenny, of Exeter, N. H. quoted by Mr. Gage "to the Historical Society."*

[For the fulfilment of the Falling Stars see page 62.]

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 11, 1843.

Blessed are the Meek.

"Blessed are the meek," says our Savior, "for they shall inherit the earth." Says the Psalmist, "The meek shall inherit the earth, and shall delight themselves in the abundance of peace."

Meekness is one of the loveliest traits of the Christian character; and if this is possessed, usually it is accompanied with all the fruits of the Spirit. Moses has been called the meekest man; it was said of him, "Now the man Moses was very meek above all the men which were upon the face of the earth." He prophesied of our Savior, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken." Our Savior was a perfect model of meekness, and "has left us an example that we should follow his steps, who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously; who, his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness."

We are commanded to seek meekness. Thus saith the Lord, "seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Paul besought the Corinthian church "by the meekness and gentleness of Christ." And he assured the Galatians that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." He also commanded them to forgive one another "in the spirit of meekness." He besought the Ephesians to walk worthy of the vocation wherewith they were called, "with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace;" also to put away "all bitterness, and wrath and anger, and clamor, and evil speaking," "with all malice;" and to be kind one to another, tender hearted, forgiving one another even as God for Christ's sake had forgiven them. The Colossians he besought to "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another." He exhorted Timothy to "follow after righteousness, godliness, faith, love, patience, meekness;" and in meekness to instruct those that oppose themselves. He exhorted Titus to put those he instructed, "in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. James taught that we should "lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word which is able to save your souls;" and that they who are "wise and endued with knowledge," should "show out of a good conversation his works with meekness of wisdom." And Peter taught us "to be ready always to give an answer to every man that asketh you a reason

of the hope that is in you, with meekness and fear." James assures us that "where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Peter admonishes us to give all diligence to "add to your faith, virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" for "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Paul shows us that true religion consists in that charity that suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, hopeth all things, endureth all things. Peter admonished the women that they adorn themselves with "the ornament of a meek and quiet spirit, which is in the sight of God of great price: for after this manner in the old time the holy women also who trusted in God, adorned themselves." He also exhorted us all to be "of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing; but contrariwise blessing." And "whereas they speak against you as evil doers; they may by your good works, which they shall behold, glorify God in the day of visitation."

Great blessings are promised to the meek. The Psalmist says, "the meek shall eat and be satisfied." "The meek will he guide in judgment, and the meek will he teach his way." "The meek shall inherit the earth." "The meek shall see this and be glad." "God arose to judgment to save all the meek of the earth." "The Lord lifteth up the meek; he casteth the wicked down to the ground," &c. "The Lord will take pleasure in his people; he will beautify the meek with salvation." Isaiah saith that the Lord will "reprove with equity for the meek of the earth." "The meek also shall increase their joy in the Lord," and "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek." Also our Savior hath said, "Blessed are the meek for they shall inherit the earth."

Meekness is of a kindred spirit with humility. The Lord has promised to save the humble person, and he forgetteth not to hear their cry. He that inhabiteth eternity hath promised to dwell with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Our Savior has said that whosoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven. The Lord resisteth the proud but giveth grace to the humble. Meekness and humility are so well pleasing in the sight of the Lord, that the prophet Micah inquires, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

With such promises to the meek, and with such exhortations to meekness, it is evident that God is well pleased with none who are not thus meek. And those who have the most of the Spirit of the Lord, and are baptized the most effectually with the Holy Ghost, will have the most meekness and humility. When, therefore, a spirit the reverse of this is engendered, a spirit which is froward, and not easy to be entreated, which is full of contention and evil speaking, perverse and self-willed, filled with spiritual pride and with no resemblance to the loving and meek spirit which the Scriptures bring to view, we are to have no fellowship with it, for the Spirit of the Lord will manifest the fruits of the Spirit. By their fruits ye shall know them. If the fruits of any are the reverse of these, they preach a different gospel from that Paul preached; and he said, though he, or an angel from heaven preach any other gospel than that which he preached, let him be accursed.

We have a sure word of prophecy, unto which we do well that we take heed; that we be not unmindful of that which was written for our learning; but avoiding every thing which is inconsistent with the fruits of the Spirit, seek righteousness and meekness: it may be we shall be hid in the day of the Lord's anger: and if we are numbered with the truly meek we shall inherit the earth.

THEY MISUSED THE PROPHETS.—We read that when the children of Israel did after the manner of the heathen: "The Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." Nehemiah also said, "Nevertheless, they were disobedient, and rebelled against thee; and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations." It was also written by the prophet Jeremiah, saying, "And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you but ye answered not. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: Yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers."

We learn from the above how kind and good the Lord is, always to warn and entreat his people before he visits them in anger, that they may have an opportunity to turn again to him. Those who are true prophets never prophesy peace to any people; and therefore the people have always opposed the testimony of the Lord's prophets, even as they said unto Jeremiah: "Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord. Then spake the priests and the prophets

unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears."

Were Jeremiah alive at the present time there is no question but that all who oppose the Advent of Christ would unite in opposing him. It is remarkable that all false prophets prophesied peace and were heard gladly by those whose ears were thus tickled. Even so is it at the present. We also find that as they now endeavor to disprove the coming of Christ by showing that such things have been predicted before, even so did they of old endeavor to show that evil had been predicted by others before Jeremiah and failed. "Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah. And when Jehoiakim the king with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt."

THE PREMILLENNIUM ADVENT, has been the belief of the Church in its purest and best ages: This is denied by none. So universal was this belief in the primitive church, that the memory of no man, nor the least fragment of any writing of any individual previous to the time of Origen, who believed in a resurrection of the dead, has come down to us, that taught a different doctrine. The personal coming of Christ to set up his kingdom on the earth has been the cherished hope and expectation of some of the most eminent saints of all ages since the Apostolical, the dark ages being alone excepted. Even the Westminster Assembly of divines adopted the following, which proves that the modern notion of a temporal millennium was not received by them.

"As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen."

The doctrine of a temporal millennium is not found in any creed, confession of faith, or formula of doctrine of the primitive Church; its great antiquity can only be traced to the last century.

In the history of the Episcopal Church the doctrine of the coming of Christ stands out prominently and is brought to view on each Lord's day. It is there presented not only in the creed—"he shall come again with glory to judge both the quick and dead; whose kingdom shall have no end," but as well as in many other places, in the anthem which closes with "for he cometh, for he cometh to judge the earth, and with righteousness to judge the world, and the people with his truth." How strange it is that in these last days the Church should delude herself with the cry of peace and safety, when it is in opposition to the voice of all antiquity, as well as the express declarations of the Apostles and Prophets, and of Jesus Christ the chief corner stone.

"When we are scorned as fools for our expectation of the Speedy Advent of the Lord as being something absolutely considered, premature for the

disturbing of this sinful world in its youthful gaiety, we suffer it in company with men who can well bear a share of it. And, when we are moved to watchfulness, (the Lord grant we may be moved more!) rather by the prospect of the Coming of the Bridegroom, than by the Coming of Death, we are in the same spirit as those whose names shine the brightest in the annals of the Church. Is it not wonderful when we think of it, that Luther, instead of desiring that there should be a delay to see how the Reformation which he had been the means of originating should work, rejoiced in the hope of the Speedy Coming of the Judge? How different it is with those who in a manner crave delay till an experiment shall be made with Missionary Societies and Political Reform!

Those who believe in a temporal millennium cannot pray "Come Lord Jesus, come quickly," without praying for their millennium to be shortened.

BE SOBER AND WATCH UNTO PRAYER.—There can be no question but that the object of our adversary in tempting the children of God to excess is two fold. In the first place he seeks to divert the minds of God's children from the worship of God by his counterfeits: and in the second place, his aim is to produce dissensions among Christians. When he can substitute his counterfeit for the religion of the Bible, he brings reproach upon the cause of God, causes God's enemies to scoff and mock, and it has a tendency to bring all experimental religion into disrepute. And while he is thus deluding some, he takes directly the opposite course with all who cannot be thus affected. He endeavors to drive them into formalism, and to fill them with opposition even to the common manifestations of God's Spirit. He also endeavors to excite in them unholy feelings, under the plea of opposing all that is contrary to the glory of God. By this course, if the devil is successful, he will introduce dissension in the ranks of God's children, will persuade both parties that they are right, and will cause them to look on the other as wrong. He thus drives each party to extremes, and accomplishes his end. We must see to it that Satan get no advantage over us, but have fervent charity among ourselves and in meekness instruct those that oppose themselves.

THE EXETER CAMP MEETING closed on Tuesday morning, Oct. 3d. The meeting throughout was characterized by good order, and freedom from fanaticism. The unhappy exhibitions which have manifested themselves in some places, were received there with but little favor. The great proportion of the friends in this vicinity are so firmly grounded on the word of God, that when any endeavor to go counter to the letter and spirit of that word, they have to go alone. The Bible, the Bible, and that alone is the standard of our faith.

Mr. Mil'ler was on the ground Monday and Tuesday, and addressed the congregation. His health is much improved, and his faith firm. The meeting was conducted with great harmony, souls were converted, backsliders reclaimed, and many were brought to see and acknowledge the truth of the advent near, among whom were several ministers. We have great cause to praise God for this feast of tabernacles, and trust that the seed there sown may be blessed to many souls.

THE PROPHECY STILL SEALED TO THE WORLDLY WISE.—When Daniel was told that the words were to be closed up and sealed till the time of the

end, he was also assured that then while none of the wicked should understand, yet the wise, they who are to shine as the brightness of the firmament, shall understand. THE prophecy will therefore be unsealed to such. According to Isaiah it will be unsealed only to those who trust not in the wisdom of men.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith I am not learned.

Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wisemen shall perish, and the understanding of their prudent men shall be hid.—Isa. xxix, 11—14.

It is therefore evident that all whose fear of the Lord is taught by the precepts of men, will still continue in the same ignorance of God's word; the meek among men, and they who look to God for guidance, whether learned or ignorant, according to this world, will alone understand the full import of that which was closed up and sealed.

THE PLANETS. There are in the solar system 29 planets, including the primary and secondary planets with the asteroids. It is very probable that at creation all the planets commenced their course in conjunction. The return of them to the same position would therefore be a coincidence in astronomy. An exchange paper says, that "sixteen planetary orbs are now visible on the same side of the heavens. These are Mars, Juno, Jupiter, Saturn and Venus, with their respective satellites. They may be seen at about 8 o'clock in the evening, in the southern sky, near what are called the five zodiacal constellations."

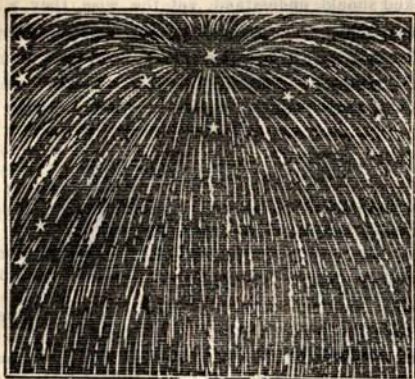
THE LITTLE HORN PREVAILING.—We learn that the Romanists in St. Pie in Canada East, are wreaking their vengeance upon the Protestants of that place. The Franklin (Vt.) Messenger says:—

"A friend who has visited that place the past week, informs us that one night, the Catholics, encouraged undoubtedly by the priests, made an attack upon the mission house, (Mr. Du Clos, we suppose,) and demolished the doors, windows, &c. Upon such demonstrations, the Protestants called on the magistrates of the village for protection, but received none. The mob, believing that the magistrates feared personal violence, or winked at the doings, were still more encouraged, and on Friday night last, set fire to the house, which was burnt, with all its contents.

At this junction, the Protestants sent for a magistrate at Granby, Mr. Lyman, [who, by the way, is a good, substantial, six feet Yankee,] who immediately proceeded to the scene of action, called out a company of militia, and organized a body of special constables, and soon put an end to the disturbance, by arresting and sending 26 of the rioters to Montreal prison. No person was killed; one constable had his arm broken in attempting to arrest the ringleader, who with the assistance of his family, made his escape, though he was seriously wounded. He was, however, made prisoner at Little Yamaska, on Saturday forenoon.

ROMANISM. The Pilot says that nearly sixty persons were admitted to the Catholic church in Hartford, Ct. the 24th ult.

Signs in the Stars.



When it is foretold that "stars shall fall from heaven unto the earth, even as a fig-tree casteth her untimely figs," every common sense reader must perceive that this cannot relate to the fixed stars, which are much larger than the earth, and of course, would dash it in pieces if they should strike it. This language should be understood by us just as it would naturally be by those to whom it was first addressed. Thomas Burnet has no doubt judged rightly. In his "Theory of the Earth," published in 1697, he says:

"The last sign before the coming of Christ, is the falling stars."

He adds:—

"No doubt there will be all sorts of fiery meteors at that time, and amongst others, those called falling stars, which though they are not considerable singly, yet if they were multiplied in great numbers, falling as the prophet says, as leaves from the vines, or figs from the fig-tree, they would make an astonishing sight."

Compare this reasonable opinion written nearly one hundred and fifty years ago, with a few modern testimonies, and what candid inquirer can deny that the prophecy has been fulfilled?

The first was written by Henry Dana Ward, and published in the *Journal of Commerce*, of November 15th, 1833.

"From the *Journal of Commerce*."

"THE FALLING STARS."—In your paper this morning, some notice is taken of the phenomenon of yesterday. It comes so far short of the view taken of it by myself, and a number of friends who gazed upon it with me, that I send you the story of that eventful scene as we witnessed it.

"One of the family arose at five o'clock, A. M., to prepare for leaving the city in the seven o'clock boat. He threw up the window to see whether the dawn had come; and behold the east was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow and whitening the skies, he aroused the whole family. At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and METEORS. The zenith, the north, and the west, all showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed; 'See how the stars fall!' I replied, 'that is the wonder;' and 'we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth,

even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'" Rev. vi. 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between *stars* of heaven and *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward the earth.

"And how did they fall?" Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy here quoted. "It rained fire!" says one—another, "It was like a shower of fire!" Another, "It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower."

I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. "The stars of heaven fell unto the earth:" they were not sheets, or flakes, or drops of fire; but they were what the world understands by "falling stars," and one speaking to his fellow, in the midst of the scene, would say, "See how the stars fall! And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.'" The stars fell "even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Here is the exactness of the prophet. The falling stars did not come as from several trees shaken, but from one—those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, straight off, descending—and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the Park with two gentlemen of Pearl street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only the prophet. What should be next we were at a loss to conceive, consistent with the usual course of events. We asked the watchman how long this had been—he said, "About four o'clock it was thickest."

"We gazed until the rising sun put out the lesser falling stars with the lesser fixed stars, and until the morning star stood alone in the east, to introduce the bright orb of day. I here take the remark of one of my friends in

mercantile life, who is as well informed in polite learning as most intelligent merchants of our city, who have not made science their study. Sitting down to breakfast, we spoke of the scene, and he said, 'I kept my eyes fixed on the morning star. I thought while that stood firm we were safe; but I feared every moment that would go, and all would go with it.' Be assured, Messrs. Editors, this was the language of nature, in full flow of feeling, just after an hour's watch of the magnificent scene, and was met with an open response of approbation from other intelligent eye-witnesses. The reader will see that this remark proceeded from an almost irresistible impression of intelligent eye-witnesses, that the firmament had given way—that the whole hosts of stars had broken up—yet hope clung to the morning star, which never shone more glorious.

"In this narrative, I have spoken not of causes, but of appearances, and the appearances according to the impressions they made on men. I know not how to convey a more accurate notion of them, and yet some will say, 'It is fanciful.' Such may know my opinion, that no fancy is adequate to realize with any description, the solemn interest of the scene; and that it required no fancy to heighten the picture, but a sound, well-informed, and enlightened reason, to check the fancy, and to restrain it from running headlong into the idea of the thing which this scene is made in prophecy to prognosticate. Men will say, 'Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation.'—2 Pet. iii. 4. 'But the day of the Lord will come,' and although with him a thousand years are as one day, and one day as a thousand years, it is wise to learn from the teachings of his providence, as well as of his word. No philosopher or scholar has told or recorded an event (I suppose) like that of yesterday morning. A prophet of 1800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling, to mean falling stars: or '*hoi asteres tou ouranou epesan teen geen*,' in the only sense in which it is possible to be literally true. Would I stop all business? No. '*Be diligent in business*,' is the apostle's word, and that must stand."

MR. WARD, on present inquiry, has furnished the following additional remarks on the phenomenon.

"This scene astounded men from two o'clock, A. M., until half past six, A. M., and yet no alarm was made, no public notice was given.—It is often asked, 'Why did they not arouse the city?' I reply, the overwhelming interest of the scene was such, that the man who went out of doors to wake his neighbors, forgot his purpose, in mute astonishment at the sight: and one who would extend his hand toward a bell knob, might be drawn from the reach of his design by the shower of stars that on every side alike caught his attention, and threatened his head, and seemed to fall around him.

"Many witnesses did affirm in the midst of the scene and after, that they saw the stars fall to the ground; but questioned closely, the fall was behind the houses, or over the fences, and proved so far, an optical illusion.

"The dawn was a full hour that morning earlier than usual, and the whole eastern sky was transparent like molten glass, so as I never witnessed before or since. An open arch of brilliant light arose from the east, above which arch stood the morning star, inexpressi-

bly glorious for its brilliance and firmness on the face of the dark, transparent, and bursting firmament.

"It is now nine years since the foregoing communication was furnished for the Journal of Commerce. Not a word of the description seems to be overdrawn—many things might be added to fill it up; but it is better for it to remain the honest and candid impression of the mind the day after the scene, than to be diluted with subsequent reflections. The description is right, whatever instruction it may convey to the reader's mind: but the writer's mind is disposed to receive it as in the beginning. The impressions were irresistible, and are abiding.

"New York, Dec. 7th, 1842."

From "The Chris. Adv. and Journal," Dec, 13th, 1833.

"The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character, as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in the various public journals, do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say, that no one who did not witness it, can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point, near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion, and illuminated the firmament with lines of irradiating light. Some corruscated in their course, and thus connected themselves with others by lateral paths of brightness; while many sped their way in straight and even lines, and left luminous streaks behind them, which continued some seconds after the meteors were lost in the distance, or extinguished in the density of our atmosphere. They differed both in magnitude and velocity, some appearing as mere points, and others of the size of Venus and Jupiter."

(Signed.) F. REED.

"The Connecticut Observer, of Nov. 25, 1833, copied from the Old Countryman, reads as follows:—"We pronounce the raining of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described, not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold."

From the Baltimore Patriot.

"MR. MUNROE,—Being up this morning, (November 13, 1833,) I witnessed one of the most grand and alarming spectacles which ever beamed upon the eye of man. The light in my room was so great, that I could see the hour of the morning by my watch, which hung over my mantel; and supposing that there was a fire near at hand, probably on my own premises, I sprang to the window, and behold the stars, or some other bodies presenting a fiery appearance, were descending in torrents as rapid and as numerous as ever I saw flakes of snow,

or drops of rain in the midst of a storm. Occasionally a large body of apparent fire would be hurled through the atmosphere, which, without noise, exploded; when millions of fiery particles would be cast through the surrounding air. To the eye it presented the appearance of what might be called a raining of fire, for I can compare it to nothing else. Its continuance, according to my time, from the moment when I discovered it, was twenty minutes; but a friend, whose lady was up, says it commenced at half past four; that she was watching the sick bed of a relative, and therefore can speak positively as to the hour of its commencement. If, then, our time was correct, it rained fire fifty minutes. The shed in the yard adjoining my own, was covered with stars, as I supposed, during the whole time.

"A friend at my elbow, who also witnessed it, in whose veracity I can place the most implicit reliance, confirms my own observations of the phenomenon, and adds that the fiery particles which fell south, descended in a southern direction, and those north took a north direction. He thinks it commenced earlier than the period at which I first witnessed it, and that it lasted longer; that when his clock chimed six, there was still occasional descents of stars. I have stated facts as they presented themselves to my mind. I leave it to the philosophers to account for the phenomenon. Yours. (B)"

The following extracts from "OBSERVATIONS ON METEORS," by Prof. Olmstead, of Yale College, will show the nature and extent of this wonderful phenomenon:—

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition of shooting stars was not only visible, but every where presented nearly one and the same appearance.

"The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of Nov., 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"Those who were so fortunate as to wit-

ness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the GREATEST DISPLAY of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history."

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from OTHER WORLDS, or from the planetary voids."

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

A brother who witnessed this wonderful phenomenon says, that the scene was so real that he could not dispossess himself of the impression that every star in the firmament was falling to the earth, and this impression increased as the morning dawn rendered the fixed stars and planets, and the smaller meteors invisible; and when the morning star alone was seen, he fixed his eye on it, feeling that if that should fall all would be gone. When that also disappeared in the light of day the feeling left on his mind, was that the stars had forever ceased to shine; and the following eve he could hardly feel that a star would appear; and the illusion was only dispelled by their appearance.

That this shower of falling stars was just such a display as ancient writers expected to witness, in the fulfilment of this prophecy, is proved by the following quotation from Thomas Burnet's "Theory of the Earth," printed in London, A. D. 1697. Speaking of the signs which will precede the coming of Christ, he quotes Matt. xxiv. 29, and after speaking of the darkening of the sun and moon, he says, "the last sign we shall take notice of, is that of the falling stars." "And the stars shall fall from heaven, says our Savior." He then shows that the fixed stars can never fall, neither the planets; and that the only stars which will ever fall, will be meteoric, or shooting stars, and adds, "No doubt there will be all sorts of fiery meteors at that time; and amongst others those called falling stars, which, though they are not considerable, singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or figs from the fig-tree, they would make an astonishing sight." He says that "we need not look upon these things as hyperbolic and poetic strains, but as barefaced prophecies, and things that will literally come to pass;" and that "we are not to recede from the literal sense without necessity, or where the nature of the subject will admit of a literal interpretation."

If it be objected that meteors are not stars, I ask whether the objector thinks that the star which went before the wise men of the east to the place where the infant Savior lay, was a fixed star? Or does he think that when the "stars fall from heaven to the earth, as the fig-tree casteth her untimely figs, when shaken of a mighty wind," (Rev. vi.) they will be those fixed stars; one of which would drown our globe in a sea of fire? If not, they must be just what we have witnessed; and the text has been fulfilled.

The Sixth Seal.

Rev. vi. 12-17, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty-men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand."

The signs given by our Savior to precede his coming, synchronize with the events under the sixth seal. On the opening of this seal there was a great earthquake. The greatest earthquake of which we have an account in modern history, occurred on the 1st of November, 1755, and extended to every quarter of the globe. It was felt in Europe, Asia, Africa, and America—from Greenland on the north, to the extreme south. In the single city of Lisbon in Spain, 30,000 lives were lost, every church and convent in the city, and almost all the public buildings, with about one fourth of the houses were destroyed; after which, fires broke out and raged for nearly three days, so that the city was completely desolated. This event would seem then to mark the opening of the sixth seal.

After the earthquake John saw the darkening of the sun and moon and falling of the stars as recorded above, and then the winding up of all the affairs of this world; so that the sixth seal carries us to the end of time.

On the opening of the seventh seal there was silence in heaven about the space of half an hour. Here the subject closed, and the events under this seal are not recoored; so that what transpires under it, must be in the eternal world.

THE WINDSOR CAMP-MEETING.—At this meeting the Worcester tent had the reputation of being the seat of the peculiar exercises which were there exhibited. The brethren of Worcester have therefore a right to be heard on this subject. We accordingly comply with their request in publishing the following from the friends in that place. The effect of these things is now so clearly seen, that we hope there will be no more such exhibitions.

DEAR BRO. BLISS.—At a meeting of Second Advent believers in this town, the 25th inst., Bro. F. R. Mayers being called to the chair, the following preamble and resolutions were adopted, and ordered to be published in your paper.

Preamble.

Whereas, We have reason to believe the Second Advent cause, and the cause of God in general, suffers exceedingly from the late wild and fanatical proceedings at the Windsor Camp Meeting; and whereas, the Worcester tent remained on the ground after the meeting closed, and those proceedings had an intimate connection with that tent from their beginning; and whereas, we have no fellowship for such proceedings, nor lot or part in such a matter; therefore,

Resolved, 1. That we most deeply deplore the existence of the fanatical spirit and movements of some

brethren connected with the Worcester tent at the Windsor Camp-meeting.

Resolved, 2. That the Second Advent believers in this town solemnly protest against all such sentiments and proceedings, whether seen at that meeting or any other.

Resolved, 3. That this state of things arose, in the first place, from individuals getting the idea that they are inspired, and that God teaches them independently of the Bible; and secondly, from the neglect of all wholesome regulations for preserving order.

Resolved, 4. That the spirit by which such persons are governed at such times is of the Devil, and evil and only evil, and that continually.

Resolved, 5. That these views and operations are not the result of Second Advent doctrines or meetings, nor have they any necessary connection with them.

Resolved, 6. That the notion of discerning spirits, as held by these persons, is anti-scriptural and absurd, and we are fully set against it.

I would just say that I regard the above as a correct expression of the feeling of Adventists here. We have but little to apprehend from this spirit in future; but the cause with us is deeply wounded. Several of the friends, who partially drunk into the strange spirit, have seen their error, and regret the whole affair. With only two or three exceptions, we are all right on this subject.

Yours, in hope,

W. S. CAMPBELL.

Worcester, Sept. 27.

MR. MILLER. Mr. Miller arrived in Boston on Saturday, Nov. 30. On Monday he visited the camp meeting and addressed the congregation that day, and also delivered a parting address before the adjournment on Tuesday morning. The same day he returned to Lowell, and arrived in this city on Thursday evening. On Friday evening he lectured in the Tabernacle and on the Sabbath. On Monday left for Low Hampton.

Foreign News.

The Accadia arrived from Liverpool at this port the 3d inst. The intelligence received is of the same unsettled, and gloomy character as by the previous arrivals. The internal state of England is like a vast volcano that may at any time explode.

Mr. O'Connell keeps the ball of agitation moving with undiminished vigor, notwithstanding the prerogative of Parliament.

The outrages in South Wales, so far from showing symptoms of diminution, are on the increase. Blood has been shed, the Rebeccaites daily becoming more bold and daring, while the veil in which the people of that isolated district have been so long enshrouded from their fellow-subjects in England, having been drawn aside by the sturdy vigor of the press, discloses a state of society, generating "treason, stratagems, and spoils."

Letters from Tunis confirm the late rumors of a misunderstanding between the Bey and the French government. It is said to have arisen from the French troops having pursued some Arab tribes into the Tunisian territory, whither they had fled for protection.

SPAIN. A Telegraph Despatch from Perpignan, says,—that on the 3d inst. the Captain-General of Catalonia was shut up with 5,000 men in the Citadel of Barcelona, and that Gen. Prim was equally inactive at La Gracia. Such of the journals as comment upon this communication infer from its tenor that the insurrection continued as formidable as ever, at the above mentioned date.

The inhabitants of Valais in Switzerland, the

one party speaking the French tongue, and inhabiting the lower province, and the other speaking German and residing in the upper Valais, have come to serious hostilities, which will require the mediation of the Diet, and perhaps the separation of the provinces. The parties are exceedingly bitter, and there have been several cases of blood-shed.

The accounts from Italy represent that still further disturbances had taken place at Bologna. They are attributed to the influence of certain French demagogues, who are scattered all over Italy. Several of the supposed ring-leaders have been arrested.

A French merchant vessel, proceeding to the coast of Ireland, laden with fire-arms, had been seized by the British revenue cutter Cyclops, and carried into Sheerness.

The Steam Ship Missouri was entirely destroyed by fire at Gibraltar on the 3d inst.

SECOND ADVENT CONFERENCE

AT WESTMINSTER, MASS.

To commence on Thursday the 12th of Oct. in the Town Hall, (if the Lord will.) Let the saints come full of faith and the Holy Ghost. It may be expected to continue one week. WM. WISWALL.

Oct. 7. 1843.

VERMONT SECOND ADVENT CONFERENCE.

By previous arrangement the brethren in the vicinity of West Haven, Vt. met in said place on the 19th inst., and organized by choosing bro. Jones, Chairman, and A. G. W. Smith, Secretary.

Voted, That we believe it will advance the cause of the Redeemer and the interests of his kingdom to hold a Second Advent Conference in this vicinity.

Voted, That said meeting be held in the village of Castleton, commencing Oct. 12th.

Arrangements have been made to secure the services of Bro. Miller, Cole, and Jones, and it is confidently hoped that Br. Himes and others will be present.

Per order of Com.

A.W. SMITH, Sec.

Scriptural view of the doctrine of Sanctification, by N. Hervey. For sale at this office, price eight cents single, six cents by the dozen.

Letters received to Oct. 7, 1843.

P. M. Sterling, Ms. \$1 paid to end of Vol. 5; Deerfield, N. H. \$1; North Fairfax, \$1; Vermont, N. Y. \$2; Shelburne Falls, \$5; Panton, Vt.; Sharon, Vt.; Eden, Vt. \$2; Mechanicsville, Vt. \$3; Spring Arbor, Mich. \$1; Fort Ann, N. Y. \$5; No. Attleboro', Ms.; Brimfield, Ms. \$1; So. Hero, Vt. \$1; W. Boro, Mass. \$1; Prescott, U. C.; Gifford, N. H. \$1; Colchester, Ct. \$1; Lebanon, N. Y. \$1; Shrewsbury, Ms. \$1; New Castle, Ia. \$1; Sloanesville, \$1; Goffstown, N. H. \$1; Athol, Ms. 50 cts; Erving, Ms. \$1; Williamantic, Ct. \$1; Buckland Corner, Ct. \$5; Dexter, Me. \$1; Mexico, Mo. East Rumford, \$5; Low Hampton; Peterboro, N. H.; Ashby, Ms. \$1; Fitchburg, Ms.; Derby Line, Vt.; E. Poultney, Vt.; Palmer Depot, \$1; South Dover, Me.; Lowell, Ms.; So. Coventry, Ct. \$2; Amoskeag, N. H. \$1; W. Charlotte, Vt.; E. Bradford, Ms.

INDIVIDUALS.

W. H. J. Wilson; C. S. Brown, \$6; Hiram Shipman; J. S. White; L. M. Christee, \$2; Nathaniel Cavis, \$2; R. Garland, \$1; John Willson, Jr. \$1, end of Vol. 6; Wm. Barrow, \$1; A Friend, \$1; Stephen Everett; J. Past, \$1, for Vol. 6; T. M. Preble, \$3; E. Sawtell; A. M. Laughlin; Hosea Healy \$1; J. Weston; Henry V. Davis, \$1, if you send to brother Storrs it will be all right; Bradford E. Cross, books sent, can't supply No. 28; O. M. Ward, Monson, 3.00; W. Daniels; L. Slayton, 5.00; S. W. Rhodes, 2.00; Dr. A. Warfield.

Bundles Sent.

J. V. Himes, Cincinnati, O. care of J. Eshelby, by Transportation Company.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

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J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Letter from Brother Boutelle.

We publish the following letter at the request of brother Boutelle, who alone is responsible for the position it takes. The question of church-membership, is a delicate question; and we can conceive of no general rules which will be applicable in all cases, so that every person must be his own judge respecting his duty in this respect. We have never considered it any part of our duty to interfere with the ecclesiastical relations of individuals, or wage war against church organizations as such. Our business has been to proclaim the cry, "Behold, the Bridegroom cometh," with the evidence that it is at the doors. This we do with the expectation that those who receive this truth will prepare themselves in all respects for its fulfillment. We therefore neither advise any to leave their churches or to remain in them. There may be cases where it is clearly their duty to leave; and there may be cases where it is clearly the duty of others to remain. Where the doctrine of the advent is shut out, and the believers in the advent not permitted to express their convictions of its truth, or where the vital piety of

believers is endangered by the opposition which in some places is manifested, we can see no reason why such connection should be continued. On the other hand, when believers are permitted faithfully to present the Bible evidence of this doctrine, and are received as brethren, we can see no good reason for dissolving such connection; and yet individuals may be so situated that they alone can judge of their duty.

We know not why our Savior's directions to his disciples may not apply to churches, as to houses and cities. He says, Matt. x. 11—15, "And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. And when ye come into a house salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city."

BROTHER BLISS,—Believing still that the word of God teaches the coming of the Savior this Jewish year, to redeem the bodies of his children, and regenerate the earth, also to take vengeance on them that obey not the gospel; hence the importance of those which do believe it, of being faithful to declare the whole counsel of God, not shunning to give this truth a prominence which it demands. As an honest believer, I must and shall speak out upon this subject, not as the time draws nearer have less faith and zeal. This would betoken a backsliding state of heart, but if one's faith is founded upon God's eternal truth, which remains forever unalterable, he will be gaining strength every day, because he will see a fulfilment of the word of God, not to be mistaken by the spiritually minded; so as we go from place to place, we find the faithful growing stronger and stronger, having new experience, and almost every thing they meet with is but another evidence of the speedy coming of that day when the Lord himself shall descend from heaven with a shout, and the saints be delivered, every one whose name is found written in the Lamb's Book of Life; thus they are growing in grace and in the knowledge of the Lord Jesus Christ, having joy and peace in their souls which is unspeakable and full of glory. But how is it with those who have believed it and are now doubting whether it will be as the truth declares, or whether we are not mistaken. Very different I assure you. Their very countenances indicate where they are, interrogate them, and you will find that just in proportion as they have backslidden from the faith of Christ's coming this year, just in that degree have they lost the witness of the Spirit that they are the living children of God. But thanks be to God, many are coming out and giving up the world, reputation, and their standing in the sects. No one need fail of seeing that the sects, or denomina-

tions, as bodies, are children of the old mother of harlots; they will not endure sound doctrine or the truth of God; no fellowship have they with the coming of Christ this year, or its advocates. If our mouths were stopped by legislative enactments they would say, so let it be; still we have those among us, who belong to them and meet with them just often enough to keep good their reputation or standing, but we cannot serve God and mammon. Now these denominations are the great engine of the adversary to destroy the souls of men; they have stood in the way of every soul-stirring reformatory movement, and when the midnight cry began to be sounded, where did it find its most violent opposers? who would keep it out of the meeting-houses, were it not professors in high standing in the churches? and now the denominations, as such. Well, the cry of the Lord is, "Come out of her my people that ye be not partaker of her sins, that ye receive not of her plagues." And yet there are those, it seems, who would rather give up Jesus and the resurrection than to cut loose from these corrupt organizations which are leading them down to death; but I believe, according to the requirement, that all the saints must come out of the sects in order to be prepared for the coming of the Savior, because they are of a different spirit, and are a company of unbelievers, that is a majority of them. Now Paul says, be not "unequally yoked together with unbelievers." The reason is obvious, for while one will be pulling one way, the other will be going the opposite, wherefore come out and be separate and I will be a Father to you. A sifting is going on in our ranks, and these that do not stand by the faith of the Son of God will be sifted out, that that which cannot be shaken may remain; and one all important work is, with a heart full of love to God and man, by the truth to get these people out of the rubbish, for while the claims of the party are upon them they cannot be freemen of the Lord or stand in that liberty wherewith Christ maketh free. But says one, if we come out, where shall we go? Do as Peter and John did, who, after being threatened for preaching the word faithfully, went to their own company, which was among the saints, where they could all praise God with one accord. That is, come together as members of Christ's body, which are all one, by being united to Christ as the branch is to the vine, with no other bond of union than love, with nothing to keep out hypocrites and unbelievers except holiness of heart and a life of strict conformity to the gospel, not of the letter only but of the spirit, taking none but Jesus the great head of the church for our only leader and Lawgiver. Oh how important that we walk by faith instead of sight. I expect to see the saints more filled with love to God and one another till the Savior makes his glorious appearance in the clouds of heaven. Therefore, brethren, be strong in the Lord and in the power of his might, and be faithful till he comes, then take thy crown.

From thy brother, LUTHER BOUTELLE.
Groton, Aug. 10, 1843.

Who shall Decide when Doctors Disagree?

We find the following in the March No. of the "Spirit of the XIXth Century." It shows how absurd the arguments brought against us, appear to men of sense, even among our opponents.

"An Exposition of the Prophecies supposed by William Miller to predict the Second Coming of Christ in 1843, &c. By John Dowling, A. M. pages 47. Second Edition. New York, 1842. We have never read through a single book or even pamphlet of Mr. Miller, nor as much as fifty pages of his writings, all together. It is therefore hardly possible that we can have a clear view of his opinions in a connected form, much less a full impression of the arguments by which he endeavors to support them. As far as we can judge from the very cursory examination we have made of some of his publications and the attentive perusal of some tracts and newspapers of his immediate disciples, it has occurred to us that his system, supposing it to be false, as in some at least of its parts it seems to us evidently to be, must be capable of being most clearly and indubitably confuted, because his appeals appear to be constant and direct to alleged historical facts, and his proofs are cited places out of God's word. It is therefore the simplest thing imaginable, to meet so frank an opponent by showing that he has mis-quoted or misconceived the facts; or that he has perverted the Scriptures. As for this disquisition of Mr. Dowling, we may confidently say that it is hardly to be conceived that any thing could be printed by Mr. Miller, or Mr. any-body-else, more shallow, absurd and worthless. There is hardly a point he touches, on which he has not managed to adopt the very idlest conjectures of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that the prophecies themselves are a jumble of nonsense. Such answers as his can have no effect, we would suppose, except to bring the whole subject into ridicule, or to promote the cause he attacks."

Such, then, is the estimation in which Dr. Breckenridge holds the attempt of Dr. Dowling to overthrow "Millerism!" If, as Mr. B. says, "it is the simplest thing imaginable to meet so frank an opponent" as Mr. Miller, and overthrow his arguments, why does he not do it, and put the public mind and the question at rest? It appears to us that this would be the better way, on a subject which he confesses to be so important as this.

Mr. B. next proceeds to eulogize the efforts of Dr. Weeks, as being more pertinent, and better calculated to settle the question. But strange to tell, in the very next breath he neutralizes all that Dr. W. has done, in the following language:

"But after all, this paper relates almost wholly to that point of 'Millerism' which asserts that the 6000th year of the world terminates in or near 1843; a point very curious and important in itself, but by no means essentially connected with the truth or error of his general system. We must say, that standing in the attitude of an impartial judge, and even supposing the chronology of 'Millerism' to be no more than a conjectural approach to truth; this paper of Dr. Weeks, as a whole, does by no means prove, that the conjecture may not be

after all, as near right as other conjectures on the same subject. In other words, however, it may be shown that Miller does not clearly establish his chronology; it is not attempted to be shown, that any other can be better established; and the mode and substance of the proof of Dr. W. rather conduce to show that it cannot, than that it can be done. So that the real objection against Miller is the want of certainty in his chronology, rather than the absolute certainty of its incorrectness; and the objection to his proceedings is, that he asserts and proclaims with peremptoriness what he is wholly unable to demonstrate as certainly true, thereby proving himself a rash and probably an ignorant man. But in the mean time, what he says, might be positively disproved, which we submit, has by no means been done; and it might be clearly shown that some other chronology is true, which no man has yet attempted, and which, we sorrowfully admit, there are not five in America competent to discuss, at this moment. Here is the great secret of the trouble; the profound and general ignorance which prevails on the whole subject, of which no greater evidence need be produced, than the fact that this pamphlet of Mr. Dowling has been extensively relied on, yea, preached, as a sufficient answer to Miller."

Doctor Breckenridge, then, being judge, the sentiments advocated by Mr. Miller and others, stand unscathed, and the mighty superstructure of truth, as the dust of learned confusion is blown away, appears each time in more beautiful relief, confirming the Israel of God in their blessed and glorious hope.

What Saith the Scriptures?

Let any hypothesis be utterly at variance with truth, says the most finished of modern writers, it will yet have rendered us an important service—and a legitimate service—if it shall have prompted us to pursue, assiduously and eagerly, any path of biblical inquiry. We have committed ourselves to the second coming, a doctrine which the apostles deemed not unworthy of the church's ear and heart in the days of her nascent and purest history—a fact which will always justify us in recurring in any age to this high and holy hope. It is indeed the church's prerogative to recur to it in every age until it is verified—until Christ comes. And the minister who shall be an instrument in the hand of God to give this direction to the sainted mind will sooner or later discover that he has rendered the church an important and legitimate service, by introducing her not through any hypothesis at variance with the truth, but by the truth itself, into "a path of biblical inquiry," the most instructive, the most delightful.

The second coming of the Lord is contemplated in Scripture under two aspects—first as a necessary element of the gospel; and second as a predicted fact to be fulfilled in a particular age. There can be no impropriety, therefore, in contemplating it under these two aspects, or of prosecuting our biblical inquiries in regard to it accordingly, that is, we may legitimately investigate it as a part and parcel of the gospel; or we may discuss its character as a truth of a particular age. It is at present prophecy. It will by and by be history, and it has its chronology; we may, therefore, inquire into its chronology.

Touching this great event as a necessary truth of the gospel, we are warranted, in the

light of holy writ, in viewing it, of supernatural rather than natural causation; and therefore as such it may, like the whole class of miraculous interruptions of the established order of nature to which it belongs, vividly impress us with the most absorbing ideas of the Divine power, and of our own destiny; but the fact must be rendered remarkably more impressive, when at any time it forces itself upon us as one belonging to our own age, and likely in all its supernatural weight and greatness, to be verified in our personal experience.

Is it the prerogative of our own age then to believe that the moment when the profound and unlimited resources of the Divine intelligence shall be opened afresh, is almost arrived? Have we almost reached the crisis so repeatedly predicted in Scripture by the holy prophets, when the present heavens and earth shall vanish? when from the nascent nucleus of a globe dissolved by a fiery analysis, a new heavens and a new earth shall arise? When man bidding a long long adieu to this intransitive animal structure, shall leave it forever behind, and in a die and form of beauty excelling human, behold all his physical reasons for, and all his religious belief of a future life, and all his instincts, impulses and aspirations after glory, honor, and immortality, both intellectual and moral, fully justified by a glorious resurrection to eternal life? If so, we respond, "Even so, Father, for so it seemeth good in thy sight." Matt. xiii.

How important a revolution! the globe in ruins and the heavens on fire. How final, yet how reproductive a catastrophe! the elements of our animal nature gone, forever lost, burnt! the germ of future existence—the element of immortality, all of moral consciousness, all of intellectual personality, of spiritual activity, impulse, intensity, passion, affection, feeling, translated to a purer sphere where cares vex not and no ills annoy. Great change, hail! Thrice welcome, day of God. Life shall thenceforth be no more a day-dream, an enigma, a mystery, but a glorious reality, a solved problem, a pure revelation. Lord Jesus, come quickly.—*Carthage Evangelist.*

Letter from London.

SEPTEMBER 1, 1843.

Dear Brother Southard,

It is now three months since I left New-York and the dear brethren who are looking for the coming of our dear Lord and Savior.

I was five weeks in Bristol, and have been, first and last, about five weeks in London. You may easily imagine that it was with no little difficulty that I discovered the brethren in this city, where there are upwards of two millions of inhabitants; but, thanks be to God, I have found them, and I assure you that it filled me with great joy to meet those people who love the appearing of our dear Lord. It seems to me that He favors those who are waiting and looking for Him, with many spiritual blessings.

Brethren Winter and Burgess are preaching about the country, and the Lord gives them some souls in every place; there seems to be a growing interest in this truth.

Brother Paul is doing a little in Dublin.

There are a number of believers in London, but no lecturer, and this is much to be deplored, as we are convinced that there are thousands who would rejoice to hear the whole subject from some good lecturer.

I am writing this in the company of Brother Lloyd and his wife, who have taken a great interest in the subject, and are disposing of and distributing works and papers.

We are deeply impressed with the necessity of your sending three or four powerful lecturers to this city. It is our constant prayer to God that men may be raised up here who fully understand the subject, and who would fearlessly proclaim it. O that our prayer may be answered, and that He will urge you in America to send three or four immediately. One such lecturer as Br. Storrs or Litch, would raise such a cry in London as would be resounded throughout the United Kingdom. London is the great centre, and all that is done here is felt throughout the country.

What is the reason that a *press* cannot be established here as well as in New York? The people are as willing to hear the truth and perhaps more so than in many other places.

There are a great many ministers of God, men of talent who are only waiting for some able lecturer to confirm them in their views, and show them an example.

By the love which you and the brethren possess to have for poor sinners, use every exertion to send us help whilst there is yet time; and if you cannot raise funds enough to send them in the cabin, send them in second cabin; and if you can't send them in the second cabin, they love God and his work sufficiently to come in the steerage. If you cannot send four, send three; if you can't send three, send two, but at all events send one first rate lecturer.

Oh if we only had Bro. Storrs here, you would soon hear glorious news from England; thousands of souls would be shouting praises to God for having sent them so mighty a preacher of the glorious gospel of Jesus Christ.

We cannot send you any money for this purpose, as all that we can raise is used up in scattering the publications. All that we want is powerful lecturers, and then money would be the last thing we should have to talk about, for there are numbers who can afford and would willingly help on the spread of the glorious truth (if they were shown it) by contributing that which is so necessary—money.

When some dozen of us were met the other day at Bro. Lloyd's talking over and rejoicing in the anticipation of the speedy appearing of our dear Savior, the subject of the support of lecturers from the U. States was introduced. "O! they should not want," said one: "I will agree to find one in bread," said another. "He can lodge in my house," said brother Lloyd; so you perceive the people know what is necessary.

Several clergymen of the Church of England are preaching this doctrine in the country: one in Kent lectures twice during the week.

I got my chart out the other night at a little chapel in Westminster, and explained to the people the visions of the 2d and 8th chapters of Daniel. I was listened to with great attention. Many questions were asked, and my replies gave satisfaction. After the meeting, it was agreed that we should come together again next week, and converse on the subject, taking the Bible for our foundation. Pray that God may bless our endeavors.

Praying that God will strengthen and confirm you in the truth, and give you all grace to hold out unto the end, I remain, dear brother, Yours in the same blessed hope.

EDWARD ROUTON.

N. B. In the name of our dear Lord, we implore you to send as many preachers as you can, and as quickly as possible. Lay this subject before the brethren, and urge it upon them.

Ministers of the Gospel.

In a spirit of the utmost kindness, we inquire, why is it that ministers of the gospel are so slow to embrace the glorious second advent doctrine? There are reasons that call for the exercise of charity and sympathy.

One grand reason is this, they have not heard—understand me—they have not heard the truth on this subject. The very relations they sustain in the church preclude them from the privilege of hearing. Their business is to read, study, preach, not to hear. Now every one knows the difference there is in the interest of a printed and an oral sermon. How many people are there that would sit down and read a speech of Henry Clay? A few of course. Should he give notice that he would speak from the balcony of the American in this city, the street would be crowded for hours.

Another reason is, they have spent years in examining the Bible with especial reference to spreading the truth, and they feel the importance of devoting their time and talents to presenting before the world what they have already learned. The prophecies they have examined some to be sure, and they have imbibed the impression, however erroneous it may be, that nothing definite can be understood from them; and consequently they content themselves with the idea that it would be a waste of time to study them; or at least, if they strive to do what they can for the salvation of the world, it will be just as well.

Another reason is, that what instruction they have received, in reference to the prophecies, and also many other portions of Scripture, has been in view of a spiritual or figurative mode of interpretation. Now it is always more difficult to instil truth into minds that have received a wrong bias, than others who have no such circumstance to influence them. Ministers receive their instruction while their minds are forming and before they become matured; their preferences for the views they then receive, are consequently the more permanently rooted.

Again, when their attention is called to the subject of the second advent, their minds are influenced by the common impression that if these things are so, the wise of other days would have seen it; and that especially it would be perceived by the intelligent in this enlightened age of the world. And the fact that the wisdom of this world, and their former teachers are arrayed against the doctrine, deters many from carefully examining the subject.

Others, again, who do examine the subject, are disposed, from previous education of course, to look at every point through figurativeizing and spiritualizing glasses; and they cannot therefore see the force of the arguments, nor of the Scripture quoted. They do not appreciate Peter's rule of interpretation, that "*no prophecy of the Scripture is of any private interpretation*," a rule that seems to be wholly disregarded by many modern expounders of the word of God.

Now these are real obstacles to the promulgation of this blessed truth; and we must exercise a spirit of love, of charity, while we endeavor faithfully to lay the truth before the

minds of ministers of the gospel, and urge them to examine honestly the Bible evidence on the subject.—*Second Advent of Christ.*

As a specimen of the testimony which our daily papers bear to the "perilous times," "perplexity," "distress of nations," and "fearful looking after those things that shall come on the earth," we copy the following from the New York Sun.

"CONDITION AND FATE OF ENGLAND."—There is a nation whose banner is unfurled in every sunbeam that flashes from the heavens; whose vessels whiten every sea; whose gigantic step has pressed the sands of every ocean; "whose cannon look into every port," and whose name strikes terror to the hearts of one hundred and fifty millions of people. This nation exists on an island not larger than New York; but there she has concentrated all that is fearful in war or beautiful in peace; all that is splendid in art or magnificent in intellect, and before her *dictu* bows down the world of mind with a servility as soul-crushing and absolute as ever degraded an oriental devotee before the sacrificial altar. This nation has thrown her colossal shadow from the burning plains of India to the forests of Nova Scotia; Asia, Africa, Europe and America have trembled beneath her tread, and her thunders have shook the world. Her regular income would build cities; her navy, if placed four miles apart, would stretch from Liverpool to New York; the price paid for her noblemen's luxuries would relieve the hunger of two millions of people, and the salary received by her clergy would, in a few years, put the Bible into the hands of every being alive.

"Such is her power! How has she gained it? Let the millions speak who are crying for bread in her dominions! Let the thousands upon thousands answer, whose wealth has been subsidized—whose children have been enslaved, and whose governments have been subverted to swell a power already unwieldy from glutony, hoary from age, and bloody with crime.

"Thus sits that nation; her nobles protected by a system of oppression which time has erected, and her throne guarded by swords, whose concentrated flashes would throw a dimness on noonday. Already has the red-cross

"braved a thousand years
The battle and the breeze,"

and the Queen, and the nobles, and the capitalists, and the clergy, and the army, suppose the reign of this nation to be eternal. Are they correct? If so, crime and lust and despotism are the deities of this world, and we might as well bow at once before their disgusting altars, and shout pæns in their blood-stained temples.

"Can England exist? Can her power much longer cause the earth to tremble? Can her nobles still grind down the foreheads of the people? Can the clergy still use the shield of Christianity for the perpetration of enormities which would make a pagan blush? Can this horrible wailing—these seas of blood—these sights of horror—these writhings of the giant of humanity—these sins, over which seraphs weep and demons exult—can all this still blacken and disgrace the universe? If so, then may we no longer look into the pages of history for instruction. The whole order of human affairs is reversed and a new command

has been promulgated from the great Law-giver.

"But it is not so! Individual and national crime must still be punished, and that speedily. England has entered and passed her perihelion—the ship is approaching the breakers. Her national debt presses upon her—her dominions must fall to pieces from their extent and weight—she has not built the moral arch according to the eternal law of moral architecture. Her masses are rising—her church is tottering—her throne cannot stand without its ancient supporters. Let any one look at the statistics of the empire and he will be convinced of these facts.

"In speaking of the uprising of the masses, Mr. Lester has well quoted Wallace's Lines—

"A stern deep voice comes rushing down,
Like the voice of God, with a wo to the crown."

"The fate of the British Empire is sealed. God will not permit her much longer to exist, a living blasphemy on his name."

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 18, 1843.

Editorial Correspondence.

Cincinnati, Ohio. Jeffersonville, Ia. Louisville, Ky.

DEAR BROTHER BLISS:—Your last was duly received at Cincinnati;—I am surprised that you did not get my letter for the "Signs." It must have been lost. I have written again, since that, and hope you have ere this received it.

Our meeting at Cincinnati continued, and closed in triumph. We have never had a more successful meeting in the Tent, at least so far as a full and uninterrupted hearing is concerned. More than 500 have embraced the faith, among the different churches, in that city and vicinity. Most of them look for the termination of the prophetic periods this year.

Brother Storrs remains, to conduct the paper, and to lecture, in the city and vicinity. An "effectual door is opened." Brother Stevens is in the field with him. He is highly esteemed, and is doing much good. Brother Goodwin, (late Pastor of the Sixth street Baptist church,) has embraced the faith in full. He has consecrated himself to the work. He has taken hold with brother Storrs, and others, to carry forward the work. Many other ministers in the vicinity are coming into the faith, and will soon preach the *personal reign*, with the time of the Advent. Brother Scott of Carthage, Ohio, has come out on the time. He gave his whole influence to aid us in the work, and will continue his valuable labors. He is an educated, pious, and devoted man. He has done much for the cause in the West. Dr. Field, of this place, late editor of "*The Israelite*," (now discontinued,) is also a full believer in the time. He has done much for the cause in this region; and still intends to do all he can, in diffusing the truth in Kentucky and Indiana. We have many friends and believers in this vicinity.

I am to commence a course of lectures in Louisville this evening, across the river, about one mile. Dr. Field has given the cry effectually in this place. I shall probably, however, give one or more lectures here.

I have been obliged to relinquish my intention of

going to St. Louis. I shall probably return to Boston about the middle of October.

J. V. HIMES.

Jeffersonville, Ia. Sept. 30th, 1843.

LOUISVILLE, KENTUCKY.

BROTHER BLISS,—I came to this city on Saturday last. Gave the first lecture in the Christian Chapel. It was filled mostly with men, it being an unpleasant evening. They gave the most profound attention. I learn a good impression was made. Sabbath day lectured twice in the "market place." A large crowd were in attendance. And for the honor of Louisville, I must say, that I never had a more attentive audience, or orderly congregation in any city of the Union. Many of the most respectable citizens were present, some of whom are becoming interested in the subject. The slanders of the public prints, and the pulpits, are now being exposed, and the people understand, and respect us.

NEW ALBANY. At the request of brethren from this city, I visited there Lord's day evening, and lectured to a large audience in the Christian Chapel. There are many believers here; they are full in the faith of the advent "nigh, even at the doors." They have been instructed into this doctrine by brethren Scott and Field.

Monday evening returned to Louisville, and lectured again in the Christian chapel. The house was crowded. *Subject*, the prevalence of the little horn, Dan. vii. 21, 22. The audience listened two and a half hours to the illustrations of the fulfilment of this prophecy. It was shown that this power would prevail against the saints till the judgment and coming of the Son of man. That there would be no conquest of the world by the Protestants—the *prevailing power*, while the world stood, would be the Roman Catholic! The effect I learn to-day, is, what it has been elsewhere, viz. to open the eyes of the people to see the utter hopelessness of the temporal millennium, and conversion of the world, prior to the second advent. The interest is so great, that I have yielded to the earnest request of the citizens to remain over the Sabbath. I shall then return East without delay.

Our Second Advent Depot in the Jefferson House, on Third street, is visited by numerous citizens, and strangers, to whom we give our publications, and thus scatter the light. A few have been purchased, but as yet we have not received enough to pay one quarter of our actual expenditures! But the people must have the light. Dr. Field has the charge of the depot, and I doubt not there will be friends enough raised up to sustain it, as long as it shall be needed.

J. V. HIMES.

Louisville, Kentucky, Oct. 3, 1843.

THE ADVENT CAUSE.

BROTHER BLISS,—In contemplating the state of the Advent cause, I am greatly surprised that we have had so few excesses and extravagances among us. Our preaching has waked up all classes, and brought together the elements of the "last times," from all sects, nations, and tongues. Although they consist, as a general thing, of the truly pious, who are looking for the "blessed hope," yet some there are, who have more of pretension to sanctity and purity, than reality. These have carried things, in a few instances, beyond the *written word*. They are not satisfied with the truth, but seek enjoyment and support in the ignorant con-

ceits of their own feverish imaginations. They are censorious and contentious, and in their daily deportment do not obey the truth. Contending for holiness aside from the practical duties of life! Many of them living in idleness, neglecting themselves, and those dependent upon them for support. They become a burden to the honest and industrious portion of the community. Having in some respects a "form of godliness, but denying the power thereof."

From such let all second advent believers "turn away!"

It is to be hoped that the exemplary, and pious believers in the advent, in all parts of the country, will use their influence for the little time that remains, to preserve a Christian consistency, and direct the erring into the path of duty. We should "occupy till the Lord come," in our respective callings. Be diligent, faithful, honest. Be fervent in spirit, serving the Lord.

J. V. HIMES.

Louisville, Ky. Oct. 1843.

St. Peter's Exposition of Daniel's Prophecy.

In disputed interpretations of the prophecies of the Old Testament, when we can obtain the opinions of the writers of the New, their opinions, according to universal consent, must decide what we are to understand by such disputed prophecies.

The writers of the New Testament being inspired men, and taught directly by our Lord Jesus Christ, must forever settle all such points. The New Testament is therefore in effect a commentary and exposition of the Old; and the teachings of the Old need to be presented in the clearer and more explicit light of the New.

The great question at issue between us and our opponents is whether the 2300 days in Daniel are years or literal days; and whether they extend or not, to the coming of our Savior. Let us see if Peter does not settle this question. After speaking of "the glory at the appearing of JESUS CHRIST," he says, 1 Pet. i. 10—13, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."

Here according to Peter the prophets earnestly desired to know *what time*, and the *manner of time*, when the Spirit signified in them the time of the sufferings of Christ, and also the time of the glory that should follow. But it was revealed unto them that to themselves it was sealed, and was to be known unto us. The angels also desired to look into the same things. Now Peter must have referred to some one or more prophets in which all of these particulars agree, and with the writings of which the Jews were familiar; and therefore to be found in the prophecies of the Old Testament. It is proved therefore, that somewhere in the prophets there can be found the time predicted of Christ's

sufferings, and the time of the glory that shall follow; and this glory, according to Peter in the same connection, is "the glory at the appearing of Jesus Christ." The time of Christ's first and second coming is therefore revealed, but when the time was signified, its manner, was obscure; for it was the manner of the time, as well as what time, respecting which the prophets inquired, and the angels desired to look into. It is therefore evident that Peter must have had reference to the prophecy of Daniel, for that prophecy corresponds in every particular with Peter's remarks. The spirit signified to him and to no other prophet the time of Christ's sufferings in the 70 weeks to the cutting off of the Messiah. It was also revealed to him that the sanctuary would be cleansed at the end of 2300 days, but Daniel says none understood it. Now as every thing connected with the vision had been explained to Daniel but the time; and as the time was given in days, it is evident that the manner of the time must have caused its obscurity. This manner is only explained by the 70 weeks being cut off and fulfilled in 490 years to Christ's sufferings, as many years as there are days in 70 weeks. And yet Daniel could not know the manner of time, until the sufferings of Christ were fulfilled in a year for a day. We therefore find in the 12th of Daniel, when the events of the vision of the 2300 days were more particularly given down to the resurrection of the dead, that he inquires in the earnestness of his soul, "O my Lord, what shall be the end of these things?" But he was told, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." It was therefore revealed to him when he sought to know the manner of the time that not to himself but unto us he did minister. We also find that the angels here desired to look into these things, Dan. xii. 6. "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Dan. viii. 3. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?" &c. "And he said unto me, Unto 2300 days, then shall the sanctuary be cleansed."

We therefore find that the prophecy of Daniel corresponds in every particular to Peter's epistle. He earnestly desired to know the "end of these things;" and the time to the cleansing of the sanctuary is given in days, and the time of Christ's sufferings in weeks. He sought to know the manner of the time, but was told it was sealed to the time of the end; and the angels were anxious to know these things. Well might Peter therefore, in allusion to this prophecy, say, 1 Pet. i. 10-12. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into."

As therefore Daniel thus corresponds with Peter, it follows that the time of the "glory at Christ's appearing" is contained in the 2300 days. And the manner of the time is shown to be a day for a year,

the same as the 70 weeks to the sufferings of Christ which were cut off, were fulfilled in that manner.

The Wise shall Understand.

This is the declaration of the angel of God to Daniel. It was also given to Daniel in reply to his question as to "what shall be the end of these things?" And yet with such a solemn assurance that the wise shall understand, how few realize it! And how many there are who are ready to sneer at any who believe the Spirit of God does enable them to understand; and deny the declarations of the angel, that the wise will know of that day.

How little do men venerate the simple, unvarnished statements of the word of God, and how prone they are to curl the lip in scorn at those who do. Well did our Savior ask, if when he came he should find faith on the earth.

"We say he may come any time." Often when endeavoring to impress upon the minds of individuals the necessity of being prepared for the coming of Christ, and enforce that by the evidence that another year may close up all earthly affairs, we are met with the reply, that "we believe he may come any time," or "we should be always prepared for death"—"and they are continually looking for him."

Now those who thus reason are not honest. They are honest neither with themselves or us. They say they are continually looking for his coming, and yet in the same breath they tell us that we are to have a millennium of a thousand years first, that the Jews are to be restored to the land of Canaan, and that there are numerous prophecies which are yet unfulfilled. Therefore their own mouths condemn them, and prove that they have no expectations whatever of the coming of Christ, for a long time yet.

Their plea that they are continually looking for the coming of our Savior is merely a subterfuge, to ward off all considerations for an immediate attention to the subject. No man can be continually expecting the coming of Christ without feeling an interest in the question surpassing all other considerations. The condition of a world lying in sin, which must soon meet its eternal doom; the shortness of the time there is, in which sinners may be plucked as brands from the burning; the consideration that soon we must stand in the presence of God, and enter upon an eternal state of happiness or misery; all conspire to interest those who believe these realities, so that they can make them no secondary considerations. When therefore any excuse themselves from devoting their attention to this question, because "we ought always to be prepared to die," or "we expect Christ may come any time," we may know that nothing would give them less pleasure, than death, or the advent of the Son of God.

Men run a fearful risk respecting their immortal souls. Men, who if the merest pittance of their hoarded wealth was in danger, would exert themselves to their utmost to save it, are yet willing to risk their souls—their all—on a fearful issue, and are not in the least moved or concerned for the result. Such indifference with regard to any mere worldly affair would cause the astonishment of the world; and yet, when any anxiety is manifested respecting the only question of any real importance, the world are ready to sneer and scoff at it; and even those who profess to have tasted of the love

of God, and to have felt that he has been gracious to them, are among the first to denounce a belief in the near approach of Him whose right it is to reign, as "the height of absurdity."

So long as men are thus indifferent, and treat so lightly the things that concern their eternal well being, and professed Christians are unmoved by the greatest and most momentous of all eternal truths, so long we may expect that the church and the world, alike, will resort to the most trifling excuses, for not searching the scriptures; deceiving others, and willing to be deceived themselves.

MR. MILLER. The late visit of Mr. Miller to our city and vicinity has been characterized by the usual results in favor of the Advent faith. Never has he been listened to with more interest, and that interest of a deeply serious and practical character. Although the storm on the Sabbath was very violent, the Tabernacle was filled with hearers, who listened to the modern apostle of the primitive faith apparently with the utmost satisfaction. We believe his labors have never been productive of more good at any former time among us than they would be at the present time. But the feebleness of his health and his many other engagements rendered it impracticable for him to yield to the many pressing calls to continue with us a little longer. Should time continue and his health permit, he is expected to attend several conferences in the region of his residence.—H.

THE TWO WITNESSES AGREE ON THE YEAR. We have received a communication with the above heading, which we think based upon a wrong interpretation of the scriptures. We have so much plain and positive testimony in favor of the Advent, that forced expositions have more of a tendency to weaken than strengthen our position.

A brother writes us from Hillsboro', N. H. that the Baptist church there has excluded three members of that church for their belief in the doctrine of the Advent.

A brother has sent us a long communication on the duty of individuals with regard to this world's goods. He seems to be in doubt whether the teachings of our Savior on this point are applicable to all or to the clergy only. Our opinion is that it is applicable to all; and that if we have any thing which is in the way of our duty, or which takes our hearts from God, though it be a right hand or right eye, we should cast it from us.

A brother from South Woodstock writes, that they have a strong band of Advent believers in that place. They have usually held meetings in a school-house, but this has been denied them. They now meet in each other's houses, waiting for the coming of the Lord.

THE SCALE TURNING. The New York Evangelist, speaking of the American Board for Foreign Missions, says:

"Since 1837 the Board has done nothing but hold its own. It has made no advances—has no more missionaries in the field, nor the command of any more resources, while the world has changed with astonishing rapidity."

Surely this does not look much like having all the heathen soon converted, and our world graced with a temporal millennium.

The Course of Time.

BY G. C. SWEET.

When first were ushered into being the many brilliant stars, and suns, and planets, that adorn night's blue arch, the proud career of victor, time begun. Then creation's laws were arranged by the all-wise Ruler of the universe.

Then the father of the human race, received a moral law from God in Eden. He transgressed, and thus sin entered into the world. Ever since, the progeny of Adam have been the unavoidable subjects of physical disease and dissolution. Not so of moral death.

Kindreds rose and fell in the unwearied march of time, and their memories consigned to oblivion. Jehovah saw at length from the seat of his universal empire, that the "imaginings of the children of men were evil continually." He said, "behold I do bring a flood of water upon the earth, to destroy all flesh." The true and faithful servants of God escaped the pending flood. How terrible must have been that event to those who perished in the overwhelming storm; "when the fountains of the great deep were broken up," the tops of the lofty mountains covered with the devouring element. The disorder in nature ceased, the storm was over, and the chariot wheels of time again moved o'er creation. A race of beings destined for a state of immortality sprang up, and filled the earth. Ages rolled away, "and man went to his long home," kings and princes all. Kingdoms rose upon the wrecks of others, and empires sprang into being on the ruins of a competitor. Where once the mosque and palace rose, the owl now hoots, and wild beasts of the desert howl. Time's effacing fingers are ever working changes in the constitution of the world. Learn by the cities of the plain the fate of wicked men, how devouring fire from heaven consumed the apostate cities. Where now is Carthage, once the empress of the sea, and formidable rival of Rome? The legend of Roman powers say, it fell beneath the Roman sword. What scenes it witnessed when it fell. Where now is Tadmor's ancient glory? Where is Thebes with her hundred gates? Where now are the tombs of the departed dead? Where now the grandeur of the past? A voice responds, "among the mouldering ruins of by-gone ages." Where are the spoils of cruel and fatal strife? Where are the champions who stood on the heights of worldly fame and honor? Where are all of those who have lived since the world begun? A voice responds, "to dust have they returned."

In addition to the physical and political changes in time, the moral world has been the theatre of the most degrading superstitions and idolatries.—Diana, Dagon, the sun and stars, and images of almost every description, have been adored as the Supreme Ruler of the world. Pagan mythology furnishes ample evidence of the credulity of man. The abominable practices of burning human beings on a funeral pyre, and of being crushed to death beneath the car of Jugernaut, are scenes revolting to enlightened humanity. We turn from those heathen practices to the abominations of Popery; yes, we read over the horrors of the inquisition. Our consciences recoil within us, when we hear it asserted that those horrid cruelties were committed under the superintendency of the servants of Christ! The massacre of St. Bartholomew's eve, is one among the many slaughters of Catholic instigation. Europe has witnessed many ecclesiastical commotions, and drank

the blood of saints that cry, "how long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?" We might pursue the subject to the present age, and show the present state of religious intolerance, and persecution; but the nations are emerging from that state of gross darkness which has so long overcast our moral sky. Knowledge is increasing. Investigations are unfolding the principles of immutable truth. Truth will and must prevail against error and delusion, the assassins of liberty, virtue, and knowledge.

A few more earthly scenes will transpire before the most momentous event will occur that the world ever saw. "When the mighty angel shall stand on the sea and land, and swear by him that liveth forever and ever, that time shall be no longer." "Then the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: then shall he sit upon the throne of his glory." Then the sleeping millions shall rise from the gloomy mansions of the grave—"both the small and great," the friends and the enemies of Jesus.

Then the "books," containing the works of all the world from the beginning to the end of time, "shall be opened" and spread out, before a gazing universe. What a picture of crime will be held up to the universal gaze. The actions of a world! The closing scene is yet to take place—"the judgment is set, and the dead are judged out of the book according to their works." The Judge will appraise his willing subjects, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: and these shall enter into life eternal." We find another class in the judgment—those who have not submitted to the mild government of the impartial Judge: "these shall go away into everlasting punishment." This is the last and final decision. Time is rolling us rapidly on to the great ocean of eternity. Our probationary state will soon end, and we shall appear before the flaming bar of God to receive according to our deeds.—*Christian Palladium.*

Dr. Adam Clarke.

It is a source of no small perplexity to the mass of the church and the world, that the coming of the Lord is by Adventists proclaimed as being specially nigh. But the following from Dr. Adam Clarke's Commentary, or illustrations of Dan. 2d chap., will be found of the same cast. If the great day was so near as to justify the following ardent appeal from Doctor Clarke in his day, are we not justified in faithfully giving the word of warning now? Oh, that the people would be wise and heed the truth concerning the COMING and KINGDOM of the Lord in season to be benefited by it.

The Doctor evidently supposed that the Great Day of the Lord would come at the close of the six thousand years from the creation, which period is doubtless just upon us. He says:

According to the ancient tradition there were, 1. *Two thousand years void*; that is without the law. 2. *Two thousand years under the law.* 3. *Two thousand years under the Messiah.* And at the termination of the *third* the endless sabbath should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, *The evening and the morning were the first,—second,—third,—fourth,—fifth and sixth day*; but when the sabbath is introduced, and God is said to rest from his work, and to have hallowed this day, there is no mention of the evening and the

morning being the seventh day. That is left without termination; and therefore a proper type of the eternal sabbath—that rest which remains for the people of God.

And are we indeed so near the time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burnt up? Is the fifth empire, the kingdom of the stone, and the kingdom of the mountain, so near its termination? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the Sun of Righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of that period when they who turn many to righteousness shall shine as the stars for ever and ever? What sort of persons should we then be in all holy conversation and godliness! Where is our zeal for God? Where the sounding of our bowels over the perishing nations who have not yet come under the yoke of the Gospel? Multitudes of whom are not under the yoke, because they have never heard of it;—and they have not heard of it, because those who have enjoyed the blessings of the Gospel of Jesus have not felt, (or have not obeyed the feeling,) the imperious duty of dividing their heavenly bread with those who are famishing with hunger! and giving the water of life to those who are dying of thirst! How shall they appear in that great day when the conquests of the Lion of the tribe of Judah are ended; when the mediatorial kingdom is delivered up unto the Father; and the Judge of quick and dead sits on the great white throne, and to those on his left hand says,—*"I was hungry and ye gave me no meat; I was thirsty, and ye gave me no drink."* I say,—How shall they appear who have made no exertions to tell the lost nations of the earth the necessity for preparing to meet their God; and showing them the means of doing it by affording them the blessings of the Gospel of the grace of God? Let us beware lest the stone that struck the motley image, and dashed it to pieces, *fall on us, and grind us to powder!*

THE NESTORIANS.—The following is an extract from a letter dated Constantinople, Aug. 17th, which we find in one of the London papers:—

"We have now received strange advices from Moussoul. It is stated that the Governor of that city and the Kurdes of the neighborhood have entered into a combination for the total destruction of the Nestorians. This had been provoked by the rivalry in making religious proselytes of the French political agent and the English Puseyite missionary, Mr. Badger."

"The Mussulles and the Kurdes penetrated into the mountains, where the Nestorian Patriarch was, burnt his church, destroyed his books, killed his mother and three or five of his brothers, and mutilated his sister. The patriarch with difficulty escaped to Moussoul, where he took refuge in the British consulate. I give this history just as I hear it, and for the present shall make no comments, as I am not yet sufficient master of the subject to discuss it with effect."

A DEFAULTING BISHOP. A correspondent of the Rochester Democrat states that the Bishop of Toronto is a defaulter to the amount of \$52,000. The money was entrusted to him for the benefit of the University.

THE COMPASS.

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared,
Through all the vaults of heaven.

Yet dauntless still the steersman stood,
And gazed without a sigh,
Where, poised on needle bright and slim,
And lighted by a lanthorn dim,
The compass meets his eye.

Thence taught his darksome course to steer,
He breathed no wish for day;
But braved the whirlwind's headlong might,
Nor once, throughout the dismal night,
To fear or doubt gave way.

And what is oft the Christian's life,
But storms are dark and drear,
Through which, without one blithesome ray
Of worldly bliss to cheer his way,
He must his vessel steer.

Yet let him ne'er to sorrow yield,
For in the sacred page
A compass shines divinely true,
And self-illumin'd, greets his view
Amid the tempest's rage.

Then firmly let him grasp the helm,
Though loud the billows roar,
And soon, his toils and troubles past,
His anchor he shall safely cast,
On Canaan's happy shore.

[London Evan. Mag.]

TROUBLES IN THE CHURCHES. Dissensions and divisions are the order of the day in the churches. The Baptists, Methodists, Congregationalists, &c. have all had their quarrels, divisions and subdivisions; but the Episcopal Church has always boasted of its *unity*. But they are not to be thus exempted. Bishop Onderdonk, at the Episcopal Convention, took strong ground in justification of his course respecting the ordination of Mr. Carey.

In regard to his own responsibility, the Bishop observed, that church power and prerogatives come directly from Heaven. The privileges of its ministers are conferred by God, and not by man. They are wholly irresponsible to the world, that is to say, to the public. The Church was formed to oppose the world, not to co-operate with it,—to raise weak, fallen man, against his will, from the degradation of sin. It became the minister of God to be indifferent as to whether the world was pleased or offended. Nor is the Bishop responsible to the Church; but only to his own order, as of highest authority in the Church, and through whom the clergy are responsible to Christ.

During the Convention Mr. John Duer made a motion that the following protest, with numerous signatures, should be printed at the end of the minutes of the Convention.

Whereas, the Bishop of this diocese, in the address delivered to this convention, expressed in strong terms of commendation his approbation of the course and sentiments of the religious paper called the *Churchman*, published in the city of New York; and whereas, the undersigned, members of the clergy and laity, now in attendance on this convention, entertain a sincere conviction that the doctrines maintained in the said religious paper, and the spirit and tone in which the same is conducted, are such as not to entitle it to the support of Protestant Episcopalians—therefore, they do most respectfully dissent from the opinion expressed in the said address, and request this, their dissent, may be publicly read to this convention, and be entered on the minutes of the proceedings thereof.

No sooner had Mr. Duer sat down, than up rose the Bishop, expressing his utter surprise that such a paper had been presented to this body. He thought it strange that gentlemen who were so jealous of

their own rights were so ready to trench upon his. But he would not have them trenched upon. The paper should not be presented or discussed. He took upon himself, he said, to declare that the paper should not go upon the minutes. It should receive no attention. He could not pardon the gentleman for bringing it forward, unless he had charity to believe that the gentleman did not look at the consequences of such a paper. He threw himself upon the clergy and upon the laity of his diocese, in thus treating the paper. These principles he should adhere to, and defend them with the sacrifice of his life.

As the Bishop took his seat, loud clapping was heard from all parts, mingled with hisses equally loud. Mr. Duer attempted several times to gain the floor, but at each attempt he was instantly silenced by the sonorous voice of the Bishop, exclaiming that he would not have a word said by any one. Again Mr. Duer made the attempt. "Not a word—not a word upon it," exclaimed the Bishop, in the most authoritative manner. "Sit down, sir—take your seat! I won't hear a word! Any *apology* you may desire to offer will be received, at a proper time and in another place." Great excitement and confusion followed. A reporter might well have thought himself in any other place rather than a church, or even looking upon the tumultuous scenes in Congress. When the uproar had ceased, the Bishop went on with the business, which required but a few minutes. A brief address to the convention followed, from the Bishop—then singing of the *gloria in excelsis*, prayer and benediction.

Thus have terminated these exciting—nay, tumultuous scenes. No doubt the convention of 1843 will long be remembered. It has sown seeds which will spring up and bear fruit, but whether for good or for evil remains for time to determine.

FALSE CHRISTS. Matt. xxiv. 5, 24, "For many shall come in my name, saying, I am Christ: and shall deceive many. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

History shows that this has been fulfilled by the appearance of about fifty persons, who, at different periods, have assumed to be Christ. In the twelfth century alone, an old English volume mentions the following instances.

"In 1137, the Persians were disturbed by a Jew, who called himself the Messiah, and collected together a formidable army of his countrymen. The Persian monarch even submitted to a treaty with this religious usurper: he paid him a sum of money on the condition of disbanding his soldiers, but afterwards seized and beheaded him, and compelled the Jews to refund the money he had given their Messiah, which reduced them to beggary, and even to the necessity of selling their children. In the following year, a false Christ appeared in France: he was put to death, and many Jews suffered at the same time under the accusation, real or imaginary, of sacrificing a male Christian child once a year. About the year 1157, an impostor, under the title of Messiah, incited the Jews to revolt at Cordova; and this unfortunate event occasioned the destruction of almost all the Jews in Spain. In 1167, another false prophet appeared in Arabia, who pretended to be the forerunner of the Messiah.—When search was made for him he was soon deserted by his followers, and being questioned by the Arabian king, he replied, that he was indeed a prophet sent from God. The king requiring a sign in confirmation of his mission, the unfortunate fanatic desired him to cut off his head, and asserted that he would presently see him restored to life. His request was complied with; the event, however, by no means corresponded with the professions of the prophet, and the Arabian Jews were compelled to pay a heavy fine. In 1174, a magician and false Christ occasioned great trouble to the Jews in Persia; and in two years after, another arose in Moldavia, called David Almuser. He pretended that he could make himself in-

vincible; but he was taken, and a heavy fine laid upon the Jews.

"ALL THINGS CONTINUE AS THEY WERE." A correspondent of the *Christian Advocate and Journal*, D. W. Clark of Winstead, Ct. rejoices greatly that the Lord has not yet come. He exultingly says:

"No solar or lunar eclipse was ever predicted with more confidence by the most dogmatical astronomer. Rhittenhouse never predicted a transit of Venus, nor Halley the return of a comet, with greater parade and confidence than did these *vagrant* lecturers the dissolution of the world. Time demonstrated the incorrectness of their calculations. The predicted moment arrives, but old earth obstinately 'holds on the even tenor of her way.' Not the least creaking on her axis is heard—not the least friction is produced by her rapid flight around her spacious orbit—the flames burst out neither above nor below—nor does any movement of the elements utter the solemn warning of

'A God in grandeur, and a world on fire.'

"Many supposed that Millerism with its delusions would end here. Their profound calculations were indeed sternly rebuked; but at a very convenient moment behold a new dispensation comes forth, and the earth stands respite, it may be for a whole year. Millerism had now reached such a pass, and its deluded followers such a stage of moral and intellectual blindness of fanaticism, that no absurdity, however gross, no contradiction, however glaring, could shake their faith."

We are often at a loss whether to pity the authors of such absurdity for their ignorance of what we believe, with the evidence upon which it is based, or for the opposition they manifest towards the coming of the Lord Jesus Christ.

THE TREE AND ITS FRUITS.—The Rev. M. H. Smith, who has recently renounced Universalism, says:

"At the very outset I was appalled at the moral results of my preaching. I found one class of men always ready to wish success to my cause, and one class always looking upon the increase of Universalism with the deepest horror. If the doctrine was preached in a new place, the infidel, the profane man, the Sabbath breaker, and the vile, all were hearty in the cause, and hoped the good work would go on, while the sober, moral, and intelligent, as well as the religious were made sad by the doctrine.—*Ex. paper.*

The proof above is looked upon as conclusive evidence by all who oppose the doctrine of Universalism, and so it is. But is not the same evidence equally conclusive with regard to the preaching against Christ's coming? Does not the thoughts of Christ's coming cheer the hearts of the righteous? And do not all the wicked rejoice to hear it denounced?

A BAD ARGUMENT. The "*Puritan*," recently published from a correspondent, an account of the downward career of one of the New Haven theological students, who has become an Antinomian Perfectionist. The account is accompanied by remarks which trace these heresies to the influence of the theology he imbibed at that Institution. To impute to any doctrine or system, all the delinquencies of which any of its adherents may be guilty, is the height of injustice. What if the principle were to be applied to Andover—and the conversion of many of its students to Episcopacy, should be charged to the tendency of Dr. Wood's instructions in church government—would the imputation be fair? On such a principle no institution or doctrine could escape. Even East Windsor would come in for a share of obloquy. If what we deem to be error cannot be put down without resorting to such expedients, it had better be left to flourish eternally.—*N. Y. Evangelist.*

When the above argument is applied to any of the sects, they all squirm under it; and it is about the

only argument they attempt to bring to bear upon the doctrine of the advent. When the same argument is applied to those who thus use it, they can see its fallacy.

KISSING THE TOE OF THE POPE. The New York Express states, that after the adjournment of the N.Y. Episcopal Convention, some fifty or sixty of the Presbyters went in procession to the Episcopal residence to congratulate their Diocesan on the firmness and independence with which he has resisted the rights of the clergy and laity; and to close, *kneeling down and received the blessing of Bishop Onderdonk.*

We have on hand a few copies of brother Scott's review of Prof. Stow's *Millennial Arithmetic*. And also of brother Cook's *Review of Dr. Lynd*, price 12 1-2 cents each.

INSANITY FROM MILLERISM. Where a single instance of some unhappy being can be found, who believes that what the Bible says about the coming of Christ may be true, and yet will not prepare for the event, and therefore becomes insane, every religious and political press in the land is ready to present it as an argument against the advent; while at the same time our insane hospitals are filled with maniacs caused by crime and immorality, but not a word is heard from any of these papers respecting these fruitful sources of insanity.

If the religious press are sincere, and every thing by which insanity is caused is to be dispensed with, they would banish the Bible.

A STRANGE WORK. It is often attempted to be shown that we are to expect a strange work in these days, because the Lord had promised to work a strange work in these days, a work which you shall in no wise believe, though a man declare it unto you; and that, therefore, the bodily exercises which are injuring the cause of God might be of him. Now it so happens that in this text there is no *strange* work alluded to. The only strange work spoken of in the Bible is the consumption determined upon the whole earth, spoken of in Isa. 28: 21, 22. That which is based upon a perversion of scripture can only be wrong.

THE CARDINAL FACT. "The cardinal fact of Christianity, without which, all other facts lose their importance, is, the resurrection from the dead of a crucified Savior, as the prelude, the pattern, and the pledge of the resurrection of his followers. Against this great fact the children of disobedience have levelled all their batteries. One, assails its proof; another, its reasonableness; all, its truth. Yet, with such doctrines and facts, did the religion of Jesus make its way through the world."—*Rev. Dr. Mason.*

BIBLE READER, No. 3. Brother Jones has issued a synopsis of the Psalms, as No. 3 of his Bible Reader. It was written seven years ago, and is now published for those who love to study the Bible. It is now published, and for sale at this office.

It exhibits a summary of each Psalm, and clearly shows that most of them are prophetic, applying to Christ's second coming, and the everlasting kingdom which is to follow, with occasional reference to the state of trial which we are placed in here. Price 10 cents.

Several Chinese, who have been educated at Rome as priests, in the Propaganda, have departed as preachers of the gospel for their native land.

A WELL'S BOTTOM DROPPED OUT. On Sunday morning last, a well about 45 feet deep, on land of James C. Church, Esq. at the Narrows, L.I. which had been dry about 18 months and was well walled up with stone, suddenly sunk about fifteen feet carrying with it the well-house, &c. A few minutes before the accident, a rumbling noise was heard by the inmates of the house near by.—*Jour. of Com.*

NOTICE. If the Lord will, there will be a Second Advent Conference, to commence on Tuesday, Oct 24, and continue over the Sabbath, at Dartmouth, Mass. Brother S. S. Snow, Br. G. Pierce and others are expected as preachers of the "gospel of the kingdom."

In behalf of the committee,
B. COLLINS.

Lost,

On the way from the Exeter Campmeeting, a calico bag containing bedding. There was a tag on it marked "Holbrook, Boston," which might have been torn off. If any of our friends find this among their baggage they are requested to send word to this office.

Letter from Brother Preble.

BROTHER BLISS :—I would say a few words in relation to the campmeeting in Exeter, Me. The attendance was good; on the Sabbath it was thought that some four thousand were present. The faith of believers was strengthened; some who had not embraced the doctrine before, were made to believe that Christ will come *this year*.

Wanderers were reclaimed, some few professed to be converted from sin to holiness, three were baptized by water, and a much larger number, I trust, were baptized with the Holy Ghost. Those who had thought that "*Millerism*," as they call it, was dead, were greatly disappointed. There was such a cry for help, I found it extremely hard to return to New-Hampshire. Such appeals as were made for help, I never received before. One man rose in the congregation, and offered to sell the only cow he had, to bear my expenses, if I would go to his town and lecture, as his friends and neighbors had heard nothing on the subject. Such was the feeling in the congregation, but few could refrain from weeping.

But I had to say there, as I say now, it is not so much for the means to bear my expenses, as it is for the want of time, and a body to go. Gladly would I endure the pain of being cut into a thousand pieces, if each part could become a messenger to give the cry of the Savior coming.

Oh, that more of the sleepy watchmen would awake. But if there are but few in the field, the greater labor will rest on us. May we all be faithful, and soon we shall receive our reward. Yours in the blessed hope.

Nashua, October 4th, 1843.

Letters received to Oct. 14, 1843.

FROM POST-MASTERS.

Sturbridge, Me. \$2; Essex, Vt. \$1; Stillwater, N. Y. \$2; Manchester, N. H. \$1; Abbyville, Ohio; W. Boylston, Ms; Methuen, Ms; N. Bangor, Me; Canaan, Me; Geneseo, N. Y. \$1; Bombay, N. Y. \$1; Sandy Hill, N. Y. \$1; Jamestown, N. Y. \$4; Burnt Hills, N. Y. \$1; New Bedford, Ms. \$1; South New Durham, N. H. \$1; Springfield, Ms. \$1; Addison, Vt. \$1; Montpelier, Vt. \$2; Springvale, Me; E. Granville, Ms. \$1; Saratoga Springs, N. Y. \$1; Door Village, Ind. \$5; Skitico, Ct. \$1; Leverett, Ms. \$1; Denmark, O. \$1; Glastenbury, Ct. \$2; Middle Hadam, Ct. Alton, N. H. Winthrop, Me.

\$2; Mendon, N. Y. \$2; Eden, Me. Moory, N. Y. Sullivan, Me.

INDIVIDUALS.

T. Marshall, \$8; R. Hutchinson; T. Cole; J. O. Orr, \$10; B. McClain; J. Wood; Wm. Huntoon, paid up to close 5 vol; mailed regularly; J. V. Himes, 3 Letters; L. C. Thomas, \$2; David Ealm, \$1; David Moor, \$10; C. Littlefall, \$1; J. Merrill, 1\$; J. Weston; B. Collins; T. D. Tullock; D. Nutting.

Bundles Sent.

T. M. Preble, Nashua, N. H. T. Cole, Lowell, Ms; J. V. Himes, 9 Spruce street, N. York; J. M. Phillips, Freetown, N. Y; J. V. Himes, Rochester, N. Y.

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The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

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18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.—20, " " " " Vol. II. 37 1-2 cts.
21. The Kingdom of God. By Wm. Miller. 6 1-4
22. Miller's Reply to Stuart. 12 1-2 cts.
23. Millennial Harp, or Second Advent Hymns. Price 12½ cts.
24. Israel and the Holy Land,—The Promised Land. By H. D. Ward. Price 10 cts.
25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.
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34. The Second Advent Doctrine Vindicated, — a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee. pp. 107. 20 cts.
35. A Solemn Appeal to Ministers and Churches, — especially to those of the Baptist denomination. By J. B. Cook. 10 cts.
36. Second Advent Manual, by A. Hale. 18½
37. Millennial Harp, 2d Part. 12½ cts.
38. The Chronology of the Bible. By S. Bliss, 6½

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Whole No. 130.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Mr. Dowling's Prayer.

We like to keep our friends advised of the course of our distinguished opponents, and as the following article furnishes the latest information in reference to the position of one of them on the great question, although we may not agree with our correspondent as to the propriety of speaking as he does of the details of the case, as he is better acquainted with English modes, and the circumstances of the case at Providence, we shall permit him to speak for himself in his own way. We will see what can be done,

"When Greek meets Greek."

On one point, however, we have been of the opinion of brother W., ever since we read Mr. D's. work, or all we deemed worth reading. So far as his "Reply to Miller" indicates, "he knows nothing of the whole matter." And it seems we are not alone in this opinion. Dr. Breckenridge, who is by no means a "Millerite," in a notice of Dowling's Reply, in the March number of the "Spirit of the xix Century," speaks of it as follows:

"As for this disquisition of Mr. Dowling, we may

confidently say that it is hardly to be conceived that any thing could be printed by Mr. Miller or Mr. any-body-else, more shallow, absurd, and worthless. There is hardly a point he touches, on which he has not managed to adopt the very idest conjectures of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that the prophecies themselves are a jumble of nonsense. Such answers as his can have no effect, we would suppose, except to bring the whole subject into ridicule, or to promote the cause he attacks."

But the "Reply" is so replete with statements, that exhibit on the part of its author, intellectual stupidity or moral perversity of such a type, that it has been a wonder to us that any appetites could be found morbid enough to relish it. However, if there were not "eyes that see not, and ears that hear not," error, always characterized by falsehood, contradiction and absurdity, could not be popular.

Mr. D. wrote his Reply before he got ready. He did not "know" what he was about. And we venture to prophecy for once, that whether "Millerism" proves true or false, his "Reply" will be to him like the harvest from the fabled dragon's teeth.

But charity demands that we ascribe the principal defects of his work to ignorance. We will notice only two of them. The first is his attempted "criticism" upon the original word translated "the vision" in the 9th of Daniel.

Mr. D. asserts that "there is no *the* in the Hebrew," and then gravely informs the world that "it is plain Mr. M. does not understand Hebrew;" a thing by the way "Mr. M." never pretended to, and which no one ever thought he did pretend to, and which, so far as "the criticism" in this case is concerned, is of no sort of consequence one way or the other. But the ludicrous feature of the matter is this. Mr. D. "plainly" wishes the world to suppose that there is some one at hand who "understands Hebrew," and steps forward with his "criticism," and "the written certificates of two D. D's," against "Mr. M." and the translators of the English Bible, and common sense (for it would be nonsense to read the text "understand vision," "seal up vision," &c.,) and tells us "there is no *the* in the Hebrew," when, from the best information we have received of Mr. D's attainments in Hebrew, they are about equal to what those of a foreigner would be, who should attempt to learn English by studying the characters of the stenographic alphabet, and those of them only which stand for the *consonant* sounds, while the characters which express the *vowel* sounds are to him a *dead letter*.

A "criticism" from such a scholar would need the endorsement of a good many titled "certificates" to make one believe that he "understands Hebrew." The hint in "Latin," (which Mr. D. should have credited to his dictionary,) intended for the benefit of "Mr. M." would have been of infinite value to the

writer of the "Reply," if he had not so "charitably" given it to his neighbor. If our theological *cobler* had stuck to his last, the ends which appear so conspicuously in his work would not have endangered his fingers. The second grand exhibition of ignorance, if nothing worse, is seen in the following attempt to fix upon Mr. M. the "absurdity" thus expressed by Mr. D.

"Let it be remembered that Mr. Miller acknowledges (p. 49) that the kingdom of the he-goat (Dan. 8: 8) means, the establishment of the Grecian empire under Alexander the Great, and that this event occurred in the year B. C. 331.

Let the reader also remember that Mr. M. acknowledges in the same page, that by the four notable horns explained by the angel (v. 22) as meaning four kingdoms, we are to understand the division of Alexander's dominions into four kingdoms under four of his principal captains, and that this division took place, B. C. 301. Now the prophecy says (v. 23) that in the latter time of their kingdom, a king of fierce countenance shall arise, &c. By him (v. 11, 12) "the daily sacrifice was to be taken away," &c. In the 13th verse, it is asked, for how long a time this vision shall last, and the daily sacrifice be taken away, &c., and the answer is, "Unto two thousand and three hundred days."

Now let the reader observe that notwithstanding the above admissions, Mr. M. places the commencement of these 2300 days (years) in the year B. C. 457, that is, more than a century before the he-goat or the four notable horns or the little horn had any existence! Is it not the very height of absurdity, to fix the date of the beginning of these calamities, (which the prophecy says were to occur in the latter time of the four kingdoms which sprung from Alexander's,) more than a century before Alexander was born, and 126 years before the establishment of Alexander's Grecian empire? To express this in the symbolical language of the prophecy, is it not somewhat extraordinary, that this "little horn" (whatever was meant by it) should spring out of one of the four horns upon the head of the goat, more than a century before the goat had any existence?

And yet this is the absurdity upon which Mr. M. builds his whole theory of the coming of Christ in 1843."

The "absurdity" of this extract originates not with Mr. M. but with Mr. Dowling, who misquotes the text, and misapplies the question which relates to "the vision," to the agency and operations of "the little horn;" and then proceeds to argue as if that were the correct statement of what "the prophecy says," and that "Mr. Miller acknowledges" it so to be.

"It is not true that in the 13th verse, it is asked, for how long a time this vision shall last, and the daily sacrifice be taken away."

Will Mr. D. furnish us with with a "criticism" upon "the Hebrew" word, which, according to the reading he adopts, is translated "daily sacrifice," and which lies at the foundation of "the absurdity upon which he builds his whole misrepresentation of the theory of Mr. M. on this point? An Englishman and a clergyman, if he "understands" the rule of italicising, adopted by the translators of our Bible, ought to know that there is no authority for inserting the word "sacrifice." And even if there were, "it is plain" the question refers to "the vision," and

not to the operations of "the little horn" any more than to those of "the ram" the "goat" or any one of his "four horns." Let "the absurdity" of such a forced, distorted, and unauthorized application be credited where it belongs, not to Mr. M. but to Mr. D.

Mr. Miller "understands" what "the prophecy says," that the question refers to "the vision," and that the answer refers to "the vision;" and surely it is no absurdity to "place the commencement of these 2300 days (years) in the year B. C. 457, that is, more than a century before the he-goat or the four notable horns or the little horn had any existence."

It is not true that Mr. Miller "fixes the date of the beginning of these calamities, (which the prophecy says were to occur in the latter time of the four kingdoms which sprung from Alexander's,) more than a century before Alexander was born, and 126 years before the establishment of Alexander's Grecian empire?" And it is "the very height of absurdity" for Mr. D. to expect that any one who "understands" Mr. M.'s views (as every man who wishes to speak advisedly should do, before he becomes a public judge) to see any other "absurdity" about it, than that which originates in the ignorance, or something worse of Mr. Dowling.

It would be "extraordinary" indeed, "that this little horn, (whatever was meant by it) should spring out of one of the four horns upon the head of the goat, more than a century before the goat had any existence?" And if any of Mr. D.'s hearers or readers are such *goats* as to suppose that Mr. M. believes any such thing, they may thank their vigilant watchman, should they find themselves among "the goats on the left hand," in the great day that is hastening upon us, that they are not in better company.

Finally, *it is not true* "that this is the absurdity upon which Mr. M. builds his whole theory of the coming of Christ in 1843."

Well may such a man speak of "the contempt" which the advent doctrine "deserves." By so doing, he only expresses his chagrin at its prosperity, as his "Reply" expresses his hatred of its truth. And the character of his feelings may be conceived, perhaps, when it is known that the doctrine now embraces many of the most respectable persons in the ministry and membership of his own communion among its believers. And still further, that its success is ominous of the "contempt" to which himself and all other "false accusers" are destined, unless they repent and do works meet for repentance. "It is plain Mr. D." did "not understand" the subject. We now give the letter of brother W. H.

Elder J. Dowling, Pastor of Pine street Baptist Church, Providence, R. I.

DEAR SIR:—I was present last night in the Green street church to hear Mr. Blain preach on a subject which occupies the chief place in my heart, viz. THE COMING OF CHRIST—to some of whose remarks I responded a hearty Amen;—on which occasion you officiated in the concluding prayer. Now I address you in relation to some sentiments expressed in that prayer which I did not understand, and in which therefore I could not join, as is always my desire to do, with the prayer offered in public worship.

If, sir, any apology for taking this liberty be necessary, let this suffice; you are an English-

man, so am I. You took part in the services at a public meeting at which I was one of the hearers. You are a public man, then acting in a public capacity;—and you know in England we hold public men responsible for their sentiments expressed in public. You are also the author of the following expressions in relation to the doctrine of the second advent of the Lord Jesus Christ this year,—of which I confess myself on ardent believer and zealous advocate,—that it is a "most pestilential heresy;" unworthy of a respect equal to "Gulliver's Travels;" that it is "now sinking into that contempt which it deserves;" miserable "delusion," &c., I consequently expected something from you in harmony with these sentiments. But lastly, I address you in the name of the Lord Jesus Christ. With this consideration, although you are a great learned clergyman, and I a poor illiterate working-man, all disparity between us sinks into nothing. This is all my apology.

The concluding invocation of Mr. Blain's discourse was like this: "May the Lord add his blessing and prepare us for the tremendous consequences of that day when he shall judge the world in righteousness." Then you commenced the prayer as follows: Yes, blessed Savior! we believe thou wilt visit earth again,—for thou told thy disciples that even "AS" thou went "away," "SO" thou would in "like manner" come again the "SECOND TIME" without sin unto salvation. . . . And if thy servants 1800 years ago proclaimed the "coming of the Lord draweth nigh," and thyself declared "Behold I come quickly," surely it behoveth us after the lapse of so many centuries, to say "the Lord is at hand." O, we are waiting for and loving thine appearing, when on thy car of lightning, and thy throne of glory thou shalt descend even as thou ascended, surrounded by myriads of angels and redeemed saints to call the nations to thy bar, and separate them [the righteous from the wicked] as a shepherd divideth his sheep from the goats. . . . O, may we be prepared for thy coming at death, and thy coming at judgment. Thou hast come unto millions of our number, thinning our ranks and gathering thy people to the mansions prepared for the blest. . . . And ere long thou wilt "COME" unto many of us, and we shall be gathered unto the silent dungeons of the dead, &c."

When we remember that this was the concluding prayer to a sermon from these words: "Behold he cometh with clouds, and every eye shall see him, they also that pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen!" there is something in it passing strange. What can it mean? Let us see.

1st. We will examine your admissions.

2d. Your affirmations.

1. I am to examine your admissions.

1st. Jesus Christ will "come again" as he "went" i. e., personally, visibly, corporeally, by the power of God, with the clouds of glory.

2. That coming "will be" the "2d time."

3. He will then come without sin unto the "salvation" of them that look for him. Heb. ix. 29.

4th. That coming is "at hand"—future.

This you say you believe. So do I with all my heart: this is my "BLESSED HOPE:" and in the glorious anticipation I "rejoice with joy unspeakable and full of glory." Of which salvation the prophets have enquired and searched diligently who have prophesied of the grace

that should come unto [us:] *searching what* and "WHAT MANNER" of time [whether literal or symbolical,] the spirit of Christ which was in them did signify when it testified before hand the sufferings of Christ [in his body] and the glory that should follow, i. e., at the re-appearing, or "revelation of Jesus Christ."

I have searched also, and I find just what you have proclaimed in these four particulars, are proved by the harmonious "testimony of Jesus," which is the spirit of Prophecy. I also find the "manner of time" is symbolical, and expires this year. This is my Faith. Is this the "most pestilential heresy?" Is this as despicable and foolish as the history of "GULLIVER'S TRAVELS?" Is this worthy only of your contempt? Is this faith indeed one of the "most groundless of the many delusions for which the present age is remarkable?" Why, then, become yourself a party to the "delusion" by proclaiming your faith in so much of it? But of your sincerity, in this let a further examination of your prayer bear witness.

I am in the 2nd place to examine your affirmations.

You prayed, "O may we be prepared for thy coming at death; (then you assert,) "Thou hast come to millions of our number, thinning our ranks, and gathering thy people to the mansions prepared for the blest." And ere long thou wilt come unto many of us, when we [thy people of course] shall be gathered to the silent dungeons of the dead," &c. Now what is the meaning of this? Let us understand,

1st. Christ's coming [of course the 2d time, for there is no other] is at death.

2nd. He has already come millions of times.

3d. Each coming, to his people, he hath gathered them to the mansions prepared for the blest.

4th. He is coming to us ere long to gather us, where to? to the mansions prepared for the blest? No!! "To the silent dungeons of the dead!!!"

What is your argument, as brought out in this splendid exercise of five minutes? something sound of course. No "Gulliver"-ism, surely! Let us see.

ARGUMENT 1st.

Jesus Christ will "come again" as "he went," i. e., personally, visibly, corporeally, in the clouds of glory. Jesus Christ's coming again is at death (of every Christian especially.)

Therefore it follows that Christ has already "come again" as he "went," i. e., personally, visibly, corporeally, "millions of times"!!!

Argument 2. When Jesus Christ "comes again," it will be the second time," therefore it is future.

But He has already "come again," viz., at death, of his people especially, therefore it is past!!

Arg. 3. Christ's "coming again" will be unto the salvation of them that are looking for him: therefore it is future, but "at hand."

But He hath already "come again," millions of times, and gathered his people to the mansions prepared for the blest. Therefore the second advent is past, and that blessed hope is all "Gulliver"-ism!!!

Arg. 4th. Our "blessed Savior will visit earth again," on his car of lightning and his throne of glory, to the salvation of His people.

But, He is coming again ere long to many of us—who "are waiting for and loving his appearing," "to gather us to the silent dungeons of the dead"!!!

O, sir, horrified by following you so far, I will stop; not venturing upon the fearful mine, to which your own hand hath applied the match, by supplying the evident conclusion: a libel on the Lord Jesus Christ, more gross, the circumstances considered, than Voltaire, Paine, or all the host of infidel writers have been guilty of. Suffice it to remark that it will follow from all your assertions, here given, that the spirit which animated the prophets, "*the spirit of Christ*," was wrong. One instance shall suffice; Isa. xxv. speaks of the same *coming again*, as follows. "And it shall be said in that day, Lo this is our God; we have waited for him, [and loved His appearing, then, what will he do?] and he will SAVE us: this is the LORD; we have waited for him; we will rejoice and be glad in his SALVATION." What, then, is this salvation for which they "waited," and in which when he comes they are "*glad and rejoice*." Is it the gathering them one by one to the "silent dungeons of the dead," which you say he does at his "*coming*," and for which you are "waiting," and pray to be "prepared?" No, verily. But it is that in which "shall be brought to pass the saying that is written," "He will swallow up DEATH in VICTORY." "In a moment, in the twinkling of an eye, at the last trump, (see Isa. xxvii. 13. Matt. xxiv. 31. 1 Thess. iv. 14—18. Rev. xi. 15,) for the trumpet shall sound, and the dead ["in Christ"] shall be raised incorruptible, and we shall be changed, "this mortal put on immortality:" "be changed into his image;" "like unto his glorious body;" which we have seen, and our hands have handled, (Luke xxiv. 39,) says John, (1 John i. 1.) When? At his "*coming again*:" 1 Cor. xv. ing," 23. "When the Lord himself shall descend from heaven" as he "*went*." 1 Thess. iv. 16. Acts i. 10. Isa. xxv. 9.

This is His work — our blessed Savior's work; which he has covenanted to perform for all them that are HIS. Heb. ii. 14, 15. For as much as the children [of the promise: Rom. ix. 8. Gal. iii. 29. iv. 28,] were partakers of flesh and blood, he also took part of the same [in order] that through death he might destroy him that had the power of DEATH. "(Who is he?) "that is, the devil;" (see 1 John iii. 8,) and [thus] deliver them who through fear of death were all their life time subject to bondage," — as long as life and immortality was "hid;" (Coll. i. 26,) but when he "abolished death" in his own body, and brought that which had been "hid" to light, 2 Tim. i. 10, which he did by his gospel, he led captivity captive, and hath baptized all his by the spirit of promise "*into his death*," Rom. vi. 3. Now "*if we be dead with Christ*," by baptism of the Holy Ghost into his death, "our life is hid with Christ in God; so that when he who is our life shall appear, we shall appear with him in glory," Coll. iii. 3, 4, when he will destroy the "last enemy" by "swallowing him up in victory," Thus saith the Lord of Hosts!

Therefore, sir, you or any one else who have yet to be prepared to die, are none of Christ's, 2 Tim. ii. 11, 12.

How do you stand, therefore? What is it to attribute to Christ what the word of God declares to be the work of the devil, viz, gathering "us to the silent dungeons of the dead?" What is it but BLASPHEMY? What is blasphemy? Walker says it is "The offering some indignity to God himself." Webster says, in addition, it is "speaking reproachful-

ly of the attributes of God." Now, sir, I appeal to your own conscience in the name of the Lord Jesus Christ whether it is not proved thus briefly by the word of God whether you did not blaspheme that holy name in Green street church last night?

I am satisfied that you sustain more than one of those traits of character to be found in the church in the last days, spoken of by Paul. 2 Tim. iii. 1—9.

But thank God that he hath comforted his people by this assurance, "That you (yourself and like "reprobates concerning the faith") shall proceed no farther." For as Jannes and Jambres withstood Moses, so do ye, uncircumcised in heart and ears, always resist the truth. Men of corrupt minds—in league with death, (Isa. xxviii. 14,) and yet afraid—reprobate concerning the faith of the gospel. But ye shall proceed no further, for your folly shall be made manifest unto all men, as that of Jannes and Jambres also was.

In conclusion, sir, I have endeavored to present unto you and the public, the climax of nonsense and modern infidelity to which you led my mind last night. I have presented your argument, placing your admissions, and your affirmations in juxtaposition. Does not the one prove the utter hypocrisy of the other?

If we say nothing of the theological bearing, could the "*absurdity*" be heightened? Is this a specimen of your ability to teach the gospel of our salvation? Is this a specimen of the logic of the great man who has taken the foremost stand in the opposition to the doctrine of the coming again of our blessed king, *this year*, "unto the salvation" of those who are looking for him? which we proclaim to the world, despite his, or their futile efforts, as proved by the harmonious testimony of the prophets and apostles; and which he has presumptuously termed "*groundless delusion*," &c,—vainly puffing himself up with conceits that he was the successful champion of its overthrow? Is this he who has made such flourishes about his own attainments, sneering at the ignorance of the advocates of the immediate second advent of the Lord, forgetting the "fishermen," the "babes" to whom were revealed what was hid from the wise and prudent? Thou art the man! Again, sir, is this the way in which "ye scornful men" (Isa. xxviii. 16,) mock God and deceive his people? Your station, sir, renders your responsibility a fearful one. At that meeting there were hundreds of souls, perhaps, simple and sincere, who, considering your reputed attainments in theological knowledge, are leaning upon you. The interest and attention of many might have been awakened to the all-important subject by the very garbled discourse of Mr. Blain, but when you got up and delivered yourself of the marvellous specimen here reviewed, supposing, in their blind trust, that you know all about it, their minds would be confounded as effectually as even Satan himself could wish. At the same time you made it exceedingly obvious that you know nothing of the whole matter of which they suppose you know every thing. Your darkness is manifest; and if the blind lead the blind, both will fall into the ditch. Besides, here is a proof, in one case at least, that when you undertake to speak or pray on the subject, you overwhelm yourself in contradictions and "absurdities" so gross that they outrage common sense.

O, sir, let me entreat you in the name of the Lord Jesus, to humble yourself before God, and cease to mock him, or else strip off the

"sheeps clothing," that some may yet escape the ravages of the "wolf."

If your "*LEARNED*" ministering comes to this, away with it. Praise the Lord for the grace which hath given me courage to think and decide for myself. Give me his blessed word for my lamp, and the faith which is "*the fruit of the spirit*" in my heart for oil, and—although I never was in a school since under ten years of age,—I can understand. It is intelligible and simple: the light is gloriously clear; despite all the "proud" "boasts" of all "ye lawyers who have the keys of knowledge, but go not in yourselves, and them that would enter in ye hinder." Let me once more entreat you, sir, before you speak again on this subject, to humble yourself before God, and "become a fool that you may be wise."

Yours in the blessed hope of soon seeing Him, who "in his times shall show who is the blessed and only Potentate, the King of Kings, and Lord of lords, who only hath immortality"—of seeing him, not in the triumph of satan, "death;" but in the glorious victory of the redeemed out of every nation, kindred, tongue and people; when being delivered from all our enemies, we shall serve him without fear, reigning with him on the earth renewed in righteousness. Away with your trash which would rob a Christian of his glorious hope, a hope, which while he states it almost makes his very heart leap out of him.

JAMES WOLSTENHOLME, JR.

Providence, Oct. 5th, 1843.

CONNECTION BETWEEN THE 8th AND 9th CHAPTERS OF DANIEL.

It has been alleged in opposition to the judgment of some of the best interpreters, that the usually admitted exegetical connection between these chapters is arbitrary, and assumed upon insufficient principles; that it has nothing to sustain it but the fact that the word "*vision*" occurs in the 9th chapter. Many other passages of holy scripture have in them the word "*vision*," and yet there is not on that account the slightest connection between them and the 8th chapter of Daniel.

It is not its occurrence but the manner of its occurrence in this chapter, that forms, with attendant circumstances, the real ground by which the 9th chapter is assumed as explanatory of the 8th. We will suppose a case and explain the illustration. Suppose one man in the West negotiates with another man in the East, New York, for 400 acres of land. The bargain is written out favorably enough to the purchaser, but some of its clauses are not sufficiently understood by him. He is referred to the clerk. And as God said to his angel—"Gabriel, make this man (Daniel) to understand the vision," the proprietor says to his clerk, "Mr. Robinson, make this man understand the bargain." Mr. Robinson does say a few things explanatory of some parts, but still the affair is not wholly understood; the man says so, but departs from New York for the West with a copy of the bargain as it is, and takes possession of the land, which is yet unpaid for. Fifteen years after, a stranger appears at the purchaser's house, whom he recognizes as Mr. Robinson, to whom he had been referred in the beginning of the affair, and who was commanded to explain to him the bargain. He says to the farmer, greatly perplexed about the bargain "I am come to explain and give you light and skill; wherefore understand the matter, consider the bar-

gain." In such a case would either the farmer himself or any other person be at a loss to know what bargain was referred to in this matter by Mr. Robinson? Certainly not. Precisely similar is the case of Daniel and God's messenger Gabriel, who had a commandment to explain a vision to him; and when he says I am come to explain—to give thee skill—wherefore understand the matter, consider the vision—can we be at a loss to know what vision is referred to? But let us vary the illustration. Suppose the clerk, Mr. Robinson, had gone to a farmer who had never made a bargain with his master for land or any thing else, and told him to understand the matter, recollect the bargain; would not he have spoken downright nonsense? And is nonsense in the mouth of a man, sense in the mouth of an angel? The definitiveness of the expression then, and the manner in which the word "vision" is employed, both by Daniel and Gabriel, make it, in my judgment, imperious and indispensable that we understand both to refer to the vision of the 9th chapter. And then the 490 years are a part of the 2 300 days. They will be co-etaneous in their commencement, and the sanctuary be cleansed in 1843, whatever this means. Let objectors, on a different view of this matter, make the angel speak good sense, and we shall stand corrected.

WALTER SCOTT.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 25, 1843.

Editorial Correspondence.

THE WEST.

Cincinnati, Oct. 12, 1843.

DEAR BROTHER BLISS,—You will see by the last "Western Cry," the results of my visit to Louisville, Ky. You can publish such facts as you think best.

On arriving in this city on Tuesday morning last from Louisville, I found our people all out doors. The "College Hall," they had occupied, and had been paying rent about \$2,000 per annum, was let to others. No eligible place can be found in the city for our meetings. Chapels of any considerable size are all closed against us. Under these circumstances it is thought best to put up a "Tabernacle," 30 by 100 feet, similar to the one in Boston. The necessity for this has been obviated by procuring the First Christian Chapel as a permanent place of worship. I lectured in this city to large congregations yesterday, all day and the evening. The prospect for good congregations and great usefulness, is encouraging.

Yours, J. V. HIMES.

The following is taken from the Western Cry.

LOUISVILLE, KY.

BROTHER STORES,—My visit to this place has been deeply interesting. I have given ten lectures in the city, one in Jeffersonville, and one in New Albany, in the last eight days. The people of the city and vicinity are waked up to an examination of the Bible, and especially the prophetic portions. The market-place and the church alike have been thronged with solemn and very attentive hearers. The laity, the common people, received the word gladly; and, I learn, are searching the Scriptures daily to see whether these things are so. I have

had a fair and candid hearing. I speak it to the honor of the good citizens of Louisville.

The subject in this vicinity had been laid aside by most, from the fact that the papers reported that the time had gone by! All the Eastern stories designed to bring the whole subject into disrepute, have had a free circulation here, and have had a tendency to increase the spirit of scoffing and infidelity. A large portion of the people have regarded the contemptible gossip and abominable slanders of the Eastern papers as truth. Even the clergy in some cases give the current reports of the supposed varying fortunes of the Tabernacle in Boston, and its friends, from the pulpit. Last Lord's day the Rev. Mr. Crosby "overthrew Millerism!" in one of the Baptist churches in this city. One of his arguments was, that the cause had gone down or died away in the East,—the Tabernacle was to let, &c. and therefore we had come out West to introduce the subject and get up an excitement. But the whole theory was false. It would soon die away.

He no doubt hopes so. Such false statements may affect those who are ignorant of us, and the real state of the cause. They may destroy souls—put professors to sleep on the great question: but those who are informed on the subject will only be the more confirmed. If these are the strong reasons of our opponents, the question is forever settled. A cause requiring such a defence cannot be very sound.

Notwithstanding these obstacles to a full and fair discussion of the subject, a large number of the most respectable citizens have heard the matter fully discussed. The result is, that many believe. And many that do not embrace it, say, that in their judgment it cannot be overthrown. We have many defenders and advocates in Louisville of our entire sanity. But the best of all is, that many professors in the different denominations are waked up to duty and preparation for the event. And some are deeply impressed among the wicked, of the truth, and of the necessity of repentance to salvation.

Advent publications will be kept at our office in Louisville; as also the "Western Midnight Cry." They will have a Bible class once a week, and meetings of prayer for all who look for the "blessed hope." Yours, J. V. HIMES.

STEAMBOAT LITTLE PIKE, Ohio River, Oct. 9, 1843.

State of the Cause.

The Midnight Cry of the 12th, brings more than its usual amount of cheering intelligence in reference to the cause at large.

Of the state of things in New York City, brother Jacobs says:

Our meetings at the old Franklin Theatre are well attended; the faith of the brethren in the speedy coming of the Lord increasing, and souls are awakened and converted. Last Sabbath evening, at the close of the lecture, a prayer meeting was held as usual, when fourteen presented themselves for the prayers of God's people, a number of whom professed to find peace before the meeting closed. On Tuesday evening others came forward and two obtained the blessing.

The meetings in Eighteenth street, where lectures are delivered three evenings in the week, are prospering; the brethren in that part of the city are harmoniously laboring for the spread of the truth.

BUFFALO, N. Y.—Brother H. B. Skinner writes, that "the friends there have secured a fine hall, and have commenced their meetings in good earnest. Attendance good."

ROCHESTER, N. Y.—Brother Galusha writes: "Our interest here is increasing. Brother Barry baptized thirteen last Sabbath, more are to be baptized next Lord's day. We had a glorious meeting last evening. The Lord was there, and many experienced a blessing, greater than ever experienced before. Brother Barry occupied most of the evening in relating his experience. At the class, a season of prayer was proposed, and a blessed time followed. God is with us, and I trust, will be to the end."

ALBANY, N. Y.—We have just closed one of the most interesting seasons we ever enjoyed. There have been some conversions and baptisms.

As it is in these important sections of the great

field, so it is with us here in New England. *The harvest is great, the laborers are few.* In spite of all that has been done by the enemies of the cause, and the more fatal mistakes of some of its friends, the Adventists have never occupied a more encouraging position than they do at this moment. If faithful to God and to ourselves, great will be our rejoicing in the day of the Lord Jesus.

While the startling events of the times are verifying the truth of prophecy, and all go to assure us that THE GREAT CRISIS is hastening upon us, those who will "take heed" to the "light" by which alone we may be guided safely through it, are giving up the popular and bewildering "fables" of the age, and laying hold of the truth. The New York Observer, in speaking of the doctrine of "the speedy advent of the Savior to establish a visible kingdom, to destroy the wicked, and fill the earth with his glory," testifies as follows, "It pleads the names of great and good men as its endorsers, and is probably gaining ground at this moment both here and in Great Britain."

THE JEWS.

The following was communicated by Dr. Fanning, a gentleman recently from Baltimore.

"The High Priest of the Harrison street Synagogue in Baltimore, in a conversation last January, with Rev. Mr. Prettyman, of the Methodist E. Church in Caroline street, stated that he and the Jews there generally look for the coming of the Messiah this year—that all their calculations from prophecy would end this year—and that if the Messiah does not come this year, he and the Jews generally, in Baltimore, would admit that he came 1800 years ago, as Christians and the New Testament say he did."

Brethren, our enemies have found our arguments unanswerable, and nothing now affords them so much joy as the improprieties of professed Adventists. These are spread before the public from the pulpit and the press, exaggerated many fold. They do not wish us to do differently, for they know such things would be fatal to the doctrine they hate. We must watch over ourselves in love and in the fear of God. Great is our responsibility! Great is our danger, for we are but men!! Great will be our guilt or our glory!!! Let me say to all, beware of that spirit which would tempt you to turn prophet, or to assert any thing above, or different from, the word of God! Beware of all thoughts of exercising, or expecting the miraculous effects of the Holy Ghost!! Beware of that spirit (is it Perfectionism?) which would tempt you to assume that you cannot be mistaken!!! Beware of leaving the promulgation of the advent doctrine to preach against existing organizations. "A word to the wise is sufficient." H.

Then shall the Sanctuary be Cleansed.

The 2300 days reach to the cleansing of the Sanctuary, all admit; but, say some, the cleansing of the sanctuary sounds like a very different thing from the end of the world. Some, therefore, who admit that the days are years, contend that they only extend to a temporal millennium.

That these days do extend to the end of the world, is evident, for if the sanctuary is the church, as such contend, we read in 2 Thess. ii. 3—8. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God,

shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

As that wicked will sit in the sanctuary of God, till he is destroyed by the brightness of Christ's coming; the sanctuary, in which the wicked sits cannot be cleansed till the coming of Christ at his appearing and kingdom. Others say that the sanctuary is Judea. If so, it cannot be cleansed till the resurrection of the dead, for our Savior says, Luke xxi. 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." He then gives the signs of his appearing, and says then, that is, after these signs are seen, at the end of the times of Gentiles, "shall they see the Son of man coming in a cloud, with power and great glory." Jerusalem and Judea are therefore to be desolated till the coming of Christ. Daniel also says, Dan. xii. 7., that "when he shall have accomplished to scatter the power of the holy people all these things shall be finished." Therefore, when the seven times of the scattering of the holy people are ended, all things spoken of in the book of Daniel, which carries us to the resurrection, are to be finished.

Again, others say that the sanctuary is the earth. If so, it cannot be cleansed till the end of the world, for, says our Savior, Matt. xiii. 40-43, "As therefore the tares are gathered and burned in fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

Daniel himself also shows us that the sanctuary cannot be cleansed till the consummation. For while Daniel was earnestly enquiring as to what manner of time the spirit of Christ which was in him did signify, and also prayed for the cleansing of the sanctuary, he was told that 70 weeks were cut off to Messiah, after which, the city and sanctuary should be destroyed and desolated till the consummation. The 2300 days must therefore reach to the consummation. It therefore follows that although the cleansing of the sanctuary may seem like a very different thing from the end of the world, that it cannot be cleansed till the world shall end, our Savior shall appear, and all earthly scenes shall be consummated.

The Cry from Europe.

The two following letters from London were received by the last arrival. They are interesting inasmuch as they show the great anxiety there is in that country for some one to come over and help them. We know not what we can say in addition to what we have said respecting the wants of that country. Their call

is pressing. We hope it may be responded to. Will our friends make it a subject of special prayer, that what can be done may be done for that field of labor?

LETTER FROM E. LLOYD.

DEAR BROTHER HIMES,—I thank you for the trouble you have taken to answer me by letter and sending papers. I feel obliged to the friends who have sent; as we received five parcels, the early part of September. I feel much grieved on account of the little encouragement you give us to expect help by means of lecturers. I think if the dear friends in America did fully know the state of things here, they would *all write and give their mite to send us help*. If the want of money is the hindrance, I hope the Lord will remove that. I know your calls for help are numerous, and very urgent; but poor England is a loud call. There is no doubt but ministers would come many miles to hear lectures on the subject. I think there are several in this city, who partly believe it; many are expecting some great event to take place soon. We have heard of a minister of the Church of England who wishes for some of our tracts to distribute among his parishioners.

Dear friends, pray do if possible, make an effort to send only one of your lecturers. I know your will is good, and hope God will put it in your power to do something for us; if you can, I believe it will be the means, by the help of the Lord, of hundreds, yea, perhaps thousands being saved. You are aware the present system of preaching is calculated to lull them to sleep. I know of nothing which would so delight my soul (except the Lord Jesus himself) as to see some one or more of your holy men, that can stand up, and with the Bible in their hand, cut away error, right and left. My prayer is, Lord, send them. We have received some papers this morning.

We are thankful to the dear friends for their trouble, and hope they will continue to send when convenient to themselves. We lend them, and many are anxious to read. One said he wished not to hear any other preaching but on the second advent, and he would walk twenty miles to hear that. Lloyd has established a Scripture meeting in a small chapel near the Abby; they come from different churches, and there seems to be a growing interest in the minds of the people. Although the effort is small, yet we hope it will be productive of much good. Brother Rotund, from New York, has assisted in these meetings, but has now left and gone to Leicester. I hope the Lord will use him there. Brother Winter and his companion are travelling through the east and north parts of the country; the last I heard from them they were at Lynn, in Norfolk, where they had the Temperance Hall to preach in; so great stir was made there many were searching their Bibles to see if these things were so, which is the general result.

My love and thanks to all friends, especially those who showed so much kindness to my sister Winter. I remain, as I hope I shall till the Lord come. Yours in the blessed hope,

E. LLOYD.

21 Parker Terrace, Neckinger-Road Boundary.

DEAR BROTHER HIMES,—As Mrs. Lloyd has requested me to send a line to you, I gladly embrace the present opportunity, praying that soon, very soon, we may be enabled face to face, to converse about that which lies near our hearts—the near approach of our blessed

Savior—and if he should come before, I trust that we may unite in praising our common Redeemer in the new creation. Since brother Winter's return from America I have had the privilege of reading and examining the works relative to his second advent, and find it to be the truth, and rejoice that, not being accustomed to public speaking, I have done all I could privately and personally. I long to see it extended far and wide, and with this wish cordially unite with Mrs. L. in saying, come over and help us. A few good lecturers would soon gain a good footing in England.

There would be no want of friends if some one could come and publicly combat the errors which abound at present, though it is comparatively hid in a corner.

This city is certainly ripe for destruction, far worse than ever was Sodom or Gomorrah; and when we see the church asleep or crying peace and safety, in preaching the certain conversion of the whole world, a return of the Jews, we cannot but sigh and cry, "Lord, open their eyes." Several of our first rate ministers in town have seen the Midnight Cry by L. D. Flemming, but they have neither endeavored to refute it or have left it quite alone. A clergyman in Bedfordshire has had the Midnight Cry and examined it and ordered a number for distribution among his parishioners. He is now reading Mr. Miller's Lectures. We hope he will soon come forward and sound the alarm. Mr. Pym, who has published a work on the second advent of Christ in 1843, is still living in Heresfordshire. I heartily second sister Lloyd in her urgent request. Thousands around are perishing because they are looking forward to the time when every one from the least to the greatest shall know the Lord. England calls loudly to America, a son, temporally and spiritually. A nation, as a favorite minister says, about to be damned in the full blaze of the gospel sun-shine, calls for the aid of some who can go out and sound the cry, "Behold, the Bridegroom cometh." Some who can give the alarm in Israel to warn this unbelieving, adulterous and idolatrous nation, that the day is at hand when Christ will come with all his holy angels to take vengeance on those who believe not. For doing what we have done we have been considered fools and insane; but as the Lord is, so shall the servant be, and we are content. May we rejoice to be counted worthy to be despised for His sake.

The papers also we have read, and must join Mr. L. in thanking you. Dear brother, we hope now you have got so far as to meet in order to devise means to come, you will not disappoint us. Bring with you what you can in the way of books, for our resources are nearly dry, but with some little effort we believe God will open our way to pay something for them. It is God's work, and he will provide means to spread it. Those who have embraced it are generally poor, so that much cannot be done here at present; and although time is short, I do believe if one or two could come here there would be many who would soon come forward to the help of the Lord against the mighty.

Dear brother, I am yours in the blessed hope,
G. H. KURR & C. L. BROCKLEHURST.
197 Bermondsey street, Oct. 2, 1843.

Progress of Popery.

The frequent allusions in the secular press to this most interesting and important subject, appear to have excited a certain vague and un-

defined anxiety in the minds of the reflecting and religious portion of the community. Unfortunately, these allusions being themselves generally vague and unsatisfactory, could lead to no other and more particular result. Facts have not been sufficiently brought forward, suspicions and rumors have been substituted for them, and consequently, many who would be prepared, when discovering real danger, to join in endeavoring to avert it, refrain from all exertions, believing the time of peril still far distant. It is to such persons we desire now to speak, with the view of calmly and temperately stating the true position and prospects of that great semi-political power, which in former times enthralled all the nations of Europe. Our object is to present proof that Popery is in the possession of immense strength, in the old country, and is marching forward with giant strides, with a view to ascendancy in this country; and from a proof of these facts, we wish to proceed to and endeavor to arouse all who pretend to zeal for Protestantism, to united and vigorous efforts in the cause which now peculiarly involves the continuance of our civil and religious liberties. To facts, and to facts alone, we shall appeal for a confirmation of our statements.

It is only about fifty years since the first Papal See was created by the Pope in these United States.

It is now estimated that there are in this country 2,000,000 of Papists under the government of the Pope, and that the annual increase is about 150,000.

It is very generally believed from the aspect of Europe, they will soon, and perhaps next year, send 200,000, and that annually.

An Irish paper says, "We never recollect to have seen such preparations as are making amongst us to emigrate to America."

A correspondent in Germany says, "that hundreds of thousands of the German Papists, are preparing to come to the United States."

There is now an Archbishop of Baltimore, twenty-one Bishops, sixteen Sees, and eight hundred and one Priests and Clergymen. The number of churches is six hundred and six; Missionary Stations, five hundred and thirty; Ecclesiastical Seminaries, twenty-one; Female Seminaries, forty-six; Colleges and Literary Institutions, twenty-one; Female Converts, thirty-three; besides one hundred and sixty-five other Institutions, such as schools for the Sisters of Charity, day schools and Asylums, with about 15,000 pupils.

In Canada, Popery is the established religion of one province, and is liberally assisted in the other.

In Newfoundland, the Papist form a majority of the House of Assembly, and have gained otherwise a complete ascendancy. They number forty thousand.

In Texas, equal activity is displayed. They number twenty thousand.

In fact, the Popish Almanac says, "we count, Canadas, with two Bishopricks, eight Bishops, one hundred and thirty-three Priests, and five hundred thousand Catholics; French Colonies, two hundred and forty thousand Catholics; three Spanish Colonies, with one thousand thousand; Mexico, Guatemala and South America, with forty-four Bishopricks, and 23,000,000 of Catholics. Total for the new world, seventy-four Bishopricks, and 26,541,000 Catholics."

In the West Indies, unexampled efforts are now made among all classes, principally from

the missionaries of Cuba, where Popery reigns in undisturbed supremacy and unrivalled splendor. Even in China, beyond the borders of which Protestants have failed to penetrate, and whence they are now effectually excluded, the Jesuits have been working with courage worthy of a better cause. There is no corner of the globe which their restless feet have not invaded; there is no artifice they have scorned; and of course, no scruple has been allowed to deter men who proclaim that "the end can sanctify the means." *It is not very difficult to make a Papist of a Pagan.*

"Woe unto you, Pharisees, ye compass the sea and the land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." But it is with the facts we have to do; we wish chiefly to show that they have progressed; we leave others to determine how and why.

In France, the Archbishop of Paris has ventured on that which few Frenchmen now attempt, the counteraction of their arbitrary king. He has addressed the monarch, and has commenced to agitate for a renewal of the pomp and power of Romanism. In Denmark, the heir of the throne has been perverted to Romanism. In the Rhenish provinces of Prussia, the Archbishop of Cologne has preferred the authority of the Pope to that of the King, and in direct contravention of the law, has displayed the bigotry of his religion, by forbidding Roman Catholics to marry Protestants. In Tyrol, hundreds have been banished from their native lands, for daring to worship God after the example of their fathers.

In the Rhenish provinces, the Roman Catholic population amounts to 1,678,745. In the whole Prussian dominions, inclusive of those provinces, the number is 6,000,000. In Nassau, they form nearly three-fifths of the population. In Austria, they constitute the mass of the community. Such, also, is the case in France, Spain, Portugal, Italy, Belgium, Poland, Sicily, Sardinia, South America, Madeira, parts of Greece, Ireland, the Azores, the Cape de Verd Islands, the Philippine Islands, Martinique, Isle of France, &c. &c. The number of Papists in the world, is not less than 156,000,000; the number of Bishops is about 818; the number of Priests 400,000; the number of Monks and Friars, 600,000. Thus in every part of the world, Popery is pursuing its triumphant course, is trampling on the consciences of mankind, rendering whole countries desolate of the Word of God.

The same elements which are at work in other countries, giving Popery such victories, are at work in this new world. The Priests are equally diligent; the public press is, to a very great extent, in the hands of the Papists; men in high offices in our land are disposed to assist them. Modern Liberalism, Infidelity, ultra High Church doctrines, the principles of Expediency—all these things have joined to help Popery forward in its prosperous and triumphant career. There are other symptoms of extraordinary zeal and activity, money from the Leopoldine Institutions of Austria, and from the De Propaganda.

In 1841, the subscriptions collected by the Associations for the propagation of the Papal faith throughout Christendom, amounted to 2,752,214 francs:—viz, in France, 1,479,434 francs; Bavaria, 210,000; Ireland, 195,000; Belgium, 159,000; England, 33,000; Portugal, 46,000; Holland, 18,000; the Roman States, 77,000; Naples, 61,000; Switzerland, 33,000;

Prussia, 85,000; Tuscany, 41,000; and finally, the sums received from other countries of Europe, from the Levant and America, amounted together to 110,000 francs—*Presse*.

The following statistics are from the Papal paper, the *Freeman's Journal*, published in the city of New York. From the May number of the *Annals of the propagation of the faith*.

The last appropriation of money for this new world.

	FRANCS.
For the establishment of the Redemptorist, in Baltimore,	54,120
Right Rev. Dr. Loras, Bishop of Dubuque, Iowa Territory.	41,820
Right Rev. Dr. Lefevre, Coadjutor Bishop of Michigan,	10,600
Right Rev. Dr. Purcell, Bishop of Cincinnati, Ohio,	41,820
Right Rev. Dr. Fenwick, Bishop of Boston, Mass.	19,894
Right Rev. Dr. Kenrick, Bishop of Philadelphia,	19,680
Right Rev. Dr. Wheelen, Bishop of Richmond, Va.,	24,900

CONGREGATIONS AND MISSIONS.

The congregations of the Fudites in the diocese of Vincennes, Ia.,	20,080
The missions of the Fathers of Mercy,	24,600
The missions of the Lazarists,	35,000
The missions of the Jesuits, in Missouri,	40,428
The missions of the Jesuits, in Kentucky,	15,000
The missions of the Lazarists, in Texas,	25,000

Besides the following given to the missions of British America, (Canada, &c.) 44,440—19,680—34,440—14,770—19,680.

Fellow citizens and Christian brethren! What are we doing to check these invaders of our civil and religious liberties?—*Bapt. Record*.

Letter from Vergennes.

DEAR BROTHER BLISS:—It may not be uninteresting to some of your readers to know that in Vergennes, and adjoining towns, there are many firm and uncompromising believers in the second advent of our blessed Lord at hand.

This soul cheering doctrine was first proclaimed to the people of this place, last December, by brother Miller and Himes, who continued with us eleven days "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence." God was pleased to bless abundantly their labors of love among us in the conversion of sinners, and establishing the faith of believers; and I would say, for the encouragement of these two brethren, who, by a popular, favor-seeking priesthood, and a worldly-minded church, are accounted the off-scouring of the earth, that there are many in this place and vicinity, who are not ashamed to acknowledge them as the honored instruments under God of their awakening. James, v: 20. "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Daniel, xii: 4. "And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Go on, dear brethren, the conflict will soon be over; the Lord is at hand, and you will have your reward.

We have had to labor under many disad-

vantages since those dear brethren left us, owing to a want of lecturers, but this deficiency we have endeavored in some measure to make up by searching the Scriptures, and reading Second Advent publications. We were favored last winter with a few lectures from our much esteemed brother, Prosper Powell, who we should be happy to hear again. We are now taking measures to procure a suitable person to lecture in this, and the adjoining towns, and to facilitate this object for which hundreds are anxious. Yours in the blessed hope.

A. Mc LAUGHLIN

Sep. 30th, 1843.

A meeting was held in Vergennes, and a committee from that and the neighboring towns, appointed to procure a lecturer. Some brother who can do the subject justice, would be cordially relieved there.

Better days are Coming.

BY THOMAS SMITH, OF ENGLAND.

FELLOW-COUNTRYMEN, e're long there will be peace and plenty throughout the world. Better and brighter days are coming!

E're long the crimes of the wicked, and the groans and sighs of the wretched shall come to an end. The noise and clamor of war shall soon be hushed. The struggle after power and wealth, now almost universal among all classes, shall soon cease, and the holy, happy, ransomed nations of the earth shall delight themselves in the abundance of peace, and flourish so long as the sun and moon endure.

But, my fellow-countrymen, a most dark and dreadful day is also coming, and it is coming first. The Lord of heaven and earth will make a short work upon the earth. He tells you that his "determination is to gather the nations, and assemble the kingdoms, to pour upon them his indignation, even all his fierce anger: for all the earth shall be devoured with the fire of his jealousy. And then will he turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. iii : 3, 9. This is the rapidly approaching destiny of the world in which we live! And now for evidence that what I say is true.

The Bible says—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles," *the times now fast passing away*, "be fulfilled." And then immediately after the tribulation of those days, Matt. xxiv : 29; "there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in the clouds of heaven with power and great glory." Luke xxi : 24—27. The Lord God shall then come and all the saints with him.—And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one. Zech. xiv : 5—9. He "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God," and destroying "the man of sin by the brightness of his coming." 2 Thes. i. and ii. Then, the heavens having received the Lord until the times of restitution, Acts iii : 21, the Lord arises up to the prey, Zeph. iii : 8, and makes a short work upon the earth, and the times of the Gentiles being then fulfilled, the times of restitution do commence.

He gathers the nations and assembles the kingdoms, Zeph. viii : 8. The man of sin also: "the beast" as well as the "kings of the earth, and their armies, are gathered together to make war against Him;" but "the beast is taken," and destroyed, and "the remnant slain." Rev. xix : 20. Then also are the seven last plagues poured out upon the earth. Rev. xvi. The nations that will not serve Zion then perish, yea they are utterly wasted. Isa. lx : 12. The whole earth is then consumed by the fire of God's jealousy, and THEN is turned upon the people a pure language, and they will serve the Lord with one consent. Turn to your Bibles, as above, and read and compare, and determine for yourselves.

Fellow-Countrymen, whether Churchmen or Dissenters, or neither; whether Whigs, Tories, Chartists or Radicals, are you ready for these tremendous events?

They are swiftly approaching. They may burst upon the world even while you read this paper. There is also already "on earth distress of nations," and already are "men's hearts failing them for fear, and for looking for those things that are coming." The world is in suspense. Its schemes remind us of a hopeless wreck. Its machinery is almost at a stand;—the crisis is approaching. It is not very far from midnight. Nay, even now, in a thousand different and distant towns, in various nations, and by ten thousand voices, there is a cry being raised, and it is echoing swiftly round the world. "Behold the Bridegroom cometh, go ye out to meet him." If you are wise, you will not altogether slight this midnight cry.

Fellow-Countrymen, prepare yourselves. Heed not your wealth or poverty—these are not worth a thought. Heed not your wrongs and grievances—they will soon cease forever. Brighter and better days are coming, but a most terrible catastrophe must intervene. Cease then your anxious, useless struggles. Leave all your wrongs with the Almighty Lord of Lords; he will redress them soon. Prepare yourselves! Turn to the Lord. Acquaint yourselves with him, and be at peace. Send your treasures and your hearts to heaven. Devote yourselves to God, and live for him, and for your fellow men. Strive to turn many from their evil ways. Strive also to relieve their temporal necessities. This is the way, the only sure way to escape the terrors that must precede brighter and better days. Better days are coming, but a most dark and dreadful day is coming first!

As it was in Sodom.

MURDER IN EPPING. We noticed last week, the homicide in our neighborhood, but were not then informed of all its atrocity. On Tuesday last, Alfred Hill was arrested on a complaint against him for the violation and murder of a child not nine years old, whom but a few weeks before he had taken from the poor house in Newmarket. He was carried before JAMES M. CHAPMAN, Esq. of Newmarket, for examination. Henry F. French, Esq. Solicitor for the county of Rockingham, attended in the behalf of the State. It appeared in evidence, that the deceased was eight years old last March, and was in good health and in the bloom of early youth, when taken into the family of the respondent. She soon began to fail and falter, and appeared to be treated with great severity.

Hill had been seen to beat her with an ox

goad, and her screams were repeatedly heard by night and by day. She died on Friday morning the 22d ult. A post mortem examination took place from which it was evident that the child had been brutally violated and her body most cruelly lacerated. Her arm was broken, her head beaten, and her body a mass of bruises. Nothing was shown implicating any other person, and although there was no direct evidence against Hill, of the violation and murder, the circumstances were so strong against him, that he was committed to jail in this town, to await the action of the Grand Jury in February next.—Exeter News Letter.

Let any parent, brother or sister, suppose this poor victim to be their child or sister, and think of her in her innocence and helplessness, struggling and crying in vain against the brutal violence of this worse than human fiend, and if every susceptibility of their nature has not ceased to respond to the calls of humanity, his heart must sicken within him at the thought that such a being belongs to our race. They must, in spite of themselves, be filled with indignation at the family, the community, in which such a monster was allowed to hold any sort of fellowship with his species. And yet this is only a specimen of the unnatural and nameless abominations which mark the land and the times in which we live. May the God of all justice and mercy pour so much light upon this case, as to bring the wretch to repentance if possible, and to deliver society from his presence while time may continue.

AND YET ANOTHER.—The Rev. Amos Leffevre, who about six or seven months ago, was charged with the seduction of a young girl, one of his congregation, under most aggravated circumstances, has been tried in Bradford county, Pa., where the circumstances occurred, and convicted of administering poison to Miss Woodburn, with an intent to murder her.—He has now a comfortable prospect of a residence in the penitentiary for his outrageous hypocrisy and villany.

MURDER. An exchange says, within the past six months, two hundred and fifteen murders have been committed in the United States. What a melancholy picture of the state of society in this country!

A severe shock of an earthquake was felt at Holly Springs, Miss, a few nights ago, at about two o'clock. Many describe it as being equal to the shocks felt last winter. So says a New Orleans paper of the 3d instant.

Foreign News.

The Hibernia arrived on the 18th. An extra from the Mail office, speaks thus of the state of affairs in Europe.

The political state of Europe seems to be more critical and alarming than it has been for years. An under current of disaffection, long pent up by the force of circumstances, seems to have burst its fetters, and is now careering its course onward among the nations—now stealthily creeping along like the silent and insinuating rivulet, and anon dashing over the rocks like the impetuous cataract. In Ireland, the repeal question shakes the country to its centre—Wales, from south to north, is in open rebellion against the laws—Spain hatches a new revolution about once a month—Italy is troubled with intestine broils, and is fast verging

upon anarchy—France is hatching conspiracies against the regal power—and Poland is giving unequivocal symptoms that the yoke of the oppressor still sits uneasily upon the necks of her people.

ITALY.—Bologna continued to be agitated by accounts of the movements of the insurgents who, it appeared, were collecting in guerilla parties in the mountains. Count Radetzky, the military governor of the Lombardo Venetian kingdom, has received authority to place at the disposal of the Sovereigns of Italy 4,000 men in case of need, and to march them on the threatened points.

The *Augsbourg Gazette* of the 13th instant says that the most contradictory reports are circulated relative to the late insurrection at Bologna. It is rumored that the insurgents are still in such force in the mountains in the direction of Pistoia and De Bagni Della Poretta, that it will require the intervention of a foreign force to dislodge them. In the mean time the Papal Government had sent all their troops against the insurgents.

The *Toulonnais* of the 4th instant quotes a letter from Naples of the 26th ult., mentioning that symptoms of disorder were beginning to manifest themselves in that capital. The Neapolitan Government was afraid to call in regiments from the provinces, where, it appears, considerable excitement prevailed; but orders had been sent to the four Swiss regiments to repair thither for the festivity of the Madonna de Pie di Grota where an outbreak was apprehended.

WALES.—The impunity with which the Rebeccaes have carried on their war against the toll-gates in the south Wales, has caused disaffection to spread through the northern provinces, and the people are evidently awaking to the wrongs and oppressions which they have patiently endured for centuries. In proportion to their success, the Rebeccaes become more daring, and, we are sorry to say it, more vindictive.

Cape of Good Hope papers, to July 2, states that Col Cloete has announced to the Boors, in the vicinity of Port Natal, the determination of the British colony, to place it under British laws and rule. Every demonstration of aversion and hostility was shown upon this communication, and military precautions have been therefore adopted.

The *Agram Gazette* says, that the inhabitants of Bihaez in Croatia were about to march against the Fasha, under the guidance of Omer Beg. The cause of this revolt is not stated.

Great activity prevailed in all the English navy yards, orders had been received to fit out for immediate service nearly all the vessels in ordinary. The cause of these movements was a matter of much speculation and inquiry.

The Paris papers state that the sensation created by the agitation of the question of the fortifications of Paris, had not diminished in the least.

On the 18th ult, at Torres, near Jaen, in Spain, an avalanche killed 200 persons and destroyed 42 houses.

The Rev. Dr. Kelley, a Presbyterian minister, is under arrest, at Madaeira, on the charge of preaching to the natives in his own house.

SPAIN. All the attempts of the government to repress the insurrection at Barcelona have hitherto failed, and their consternation has been greatly heightened by the intelligence that Saragossa had declared for a central junta on the 17th ult. A few of the troops appear to have joined the movement, and General Lopez Banos evacuated the city. The junta reappointed civic authorities that had been displaced. The movement was effected without any violence. Several officers had left Madrid to join the insurgents. General Concha was immediately ordered by the government to proceed to Saragossa to take the command of the army, but Madrid letters of the 22d ult, state that he had not left that city, that he had, in fact, refused to go. This is a bad sign for the government.

A report that Seville has pronounced wants confirmation. It is the same with Valencia. Valencia and Grenada had certainly declared for a Central Junta.

Madrid was calm at the latest dates. The opposition had triumphed in the metropolitan elections to the Cortes. Various reports were in circulation as to the result of the provincial elections, but it is generally supposed their tendency is anti-ministerial. So rapid, however, appears to be the progress of anarchy, that it is doubtful whether the Cortes, when elected, will ever assemble.

A Senor de la Vega had publicly received a prize accorded to the best poem on the late defence of Seville against Espartero. Mr. Jerningham, British *charge-de-affaires*, was the only member of the *corps diplomatique* absent on the occasion.

It is confidently stated that the troops employed to put down the Barcelonense, are paid with money advanced to the Spanish government by the French authorities there, on account of the financial distress in which the former was involved.

The Barcelona papers of the 16th, announce that the two Carlists chiefs, Zorilla and Morles, have collected bands, and are devastating the towns of Catalonia, in the names of Narvoen and Christina, who, in their despair, have flung themselves into the arms of the Carlists.

IRELAND. The Irish agitation proceeds much as usual, though the speakers at the various meetings, as if emboldened by the passiveness of the Government, have become more daring and violent in their incendiary harangues. "Look at that arm," said a Rev. Mr. Cantwell, (happy name!) at a late demonstration at Lismore—"Look at that arm! (stretching forth his right arm.) after the magnificent scene I have this day witnessed, I'll die a death or set Ireland free! this was of course received with "tremendous cheering and waving of hats." At a dinner which subsequently took place, this same Rev. Mr. Cantwell assured the guests "that he had left behind him (in his parish) 7,000 persons who would go with him to the mouth of the cannon." The "Liberator," who was present, appears to have been somewhat alarmed at this very plain speaking; for we find him complaining that "like the heavy school-boy on the ice, his pupils were overtaking him. Heretofore his duty had been to excite—it was now to moderate." Mr. O'Connell may yet find, to his cost, that, though he has been all-powerful to raise the storm, he will be equally powerless to allay it; and that "having sown the wind," he must perforce "reap the whirlwind."

SIGNS OF THE TIMES.

BOSTON, OCT. 25, 1843.

The West.

Br. Himes has just returned, in good health, from Cincinnati, Louisville, and other portions of the West, where he has been laboring for the last six weeks. On Sunday he addressed a crowded audience at the Tabernacle, on the state of the cause in the various places he has visited. A great interest has been awakened throughout all that region. The candid and thinking are beginning to be aware of the manner in which they have been duped by the falsehoods which have every where been so industriously circulated against us from the pulpit as well as the press; and a large number in that section are hearty friends of the cause.

Brother Storrs remains there to conduct the Western Midnight Cry. Brothers Cook and Stephens are also laboring in that region.

A brother has sent us a copy of the "Christian Guardian," of Toronto, containing a column or more entitled "A few Anti-Millerisms," by H. Wilkinson, with the request that we reply to it.

We have carefully read the article but find nothing to reply to. The writer asserts many things but

attempts to prove nothing. When some proof is presented in support of the position assumed; or when the evidence by which we sustain our positions is refuted, we are ready to meet the question. But so long as we have only the assertions of the writer which have been repeatedly shown to be fallacious, there is nothing that merits a reply.

OUR FRIENDS IN HARTFORD. We have just returned from Hartford, Ct. where we found our friends all firm in the faith, and waiting patiently the coming of the Lord. They have a fine second advent band that meet regularly in a fine hall adapted for their purpose. They have met on the Sabbath, and on nearly every evening for the year past. They have recovered from the effects of the Windsor camp-meeting, and are determined not to be driven from the safe and sure platform of the word of God. Bro. L. C. Collins is with them at present.

☞ We learn by late arrivals from the Pacific, that the English have demanded of the French at the Society Islands, that they resign their claims to the government of those Islands.

TO CORRESPONDENTS.

☞ To BROTHER SNOW.—We could have gone as you requested, had not your letter been received too late for a notice in the Signs, without which you wrote they would not expect us. We put our paper to press usually on Monday morning.

We are obliged to defer the communication of brother Dewey, on account of its length. We hope our correspondents will study brevity, as our columns are limited.

Letters received to Oct. 21, 1843.

FROM POST-MASTERS.

Brownville Me 1; Corinth Me 1; Melville 1; S. Kingston NH; Windsor 1; Johnson Vt 1; Gr Falls NH 2; E Plainfield NH 2; S Hadley Canal Mass 1; Charlotte Me 1; Phillips Me Rochester NY; Deansville NY; Pomfret Ct; N Vassalboro 1; Toronto Canada; Albany, NY; Centre Barnstead NH; Williamston Ala; Rutland Vt 5; Shrewsbury Ms; Mt Lebanon La; Calin Mich; Brimfield Ms 1; Plymouth Pa 2; Exeter NH; Reading Ms 4; Dead River Me 1; E Bethel Vt 1; Walpole NH 1; Peru Vt; Schenectady NY 1; Claremont NH 3; Wilmington Vt 1; Low Hampton N Y 1; Killingly Ct. 1; Colchester, Vt 2; Mattapoisette, Ms 1; Mina NY; S Livonia N Y 1; Gr Falls NH 1; Waldo Me; Fairview Pa 1; Warehouse Pt Ct; Salisbury Ms 2; Augusta Ga 1; Vernon Vt 1; Charlestown Ms.

INDIVIDUALS.

L Kimball 22; J Pearson 7,50; H Barlow; S S Snow; J M Cobb 5; S Cornell 1; J W Thatcher 6, all right; A Reinhart; J Allen Jr 1; W D Tuller 1; J V H; J C Book; E Farnsworth 5; A Hall 1, less 18 3-4 postage; C T Swan; J J Allen; J S White; J M Dewey 5; J Wolstenhome Jr, all correct; T M Preble 6; S Everett; G G Willey 5; J Turner; W L Carrollton; F G Brown; Lawson Bruce 1, all right; Joshua Roberts.

Bundles Sent.

Rev Leonard Kimball, Richmond Vt; J V Himes, 9 Spruce St New York; John Starkweather Brunswick Me, left at Stage House; J V Himes Rochester NY; N Billings, N Attleboro Ms; J M Dewey, Milton Vt; T M Preble Nashua N H; Rev A Palmer, care of C Burgess, Sensset Post Office.



THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

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Whole No. 131.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Operations of Popery.

Revival of the Inquisition—"New Era of Protestantism in America,"—Warning of American Patriots,—Repeal—Jesuitical sophistry and impudence—arms for Ireland.

All at once there comes to our notice the burning of the Protestant Mission house at St. Pie, where, it appears, "more than fifty Papists have been converted to God, through the instrumentality of Dr. Cotes;"—the revival of the inquisition in South America, in Maderia, and against the Jews in Italy; and, as will be seen by the account of the extermination of the Nestorians, in this paper, the old gory enemy of "them that keep the commandments of God, and the testimony of Jesus Christ," was at the bottom of that fearful exhibition of persecuting vengeance.

The "Pilot," (*Heaven save the ship!*) of Oct. 14th, the organ of popery in New England, gives us some important light upon the manner in which "the beast and his army" are recovering from the withering stroke inflicted by Providence about the close of the last century, and the consuming agencies which have called forth from them so many curses,

and gnashings of teeth, and groans of despondency since that time, a recovery which may give them a momentary victory for a last expression of the "great words and blasphemies," in the midst of which they are to be "taken and cast alive into a lake of fire burning with brimstone" by "the Lord God that judgeth them." Some idea of the papal forces may be learned from this statement:—

"There are in the Catholic Church, 8 patriarchs, 102 archbishops, and 490 bishops; besides 81 episcopal sees, now vacant or filled by bishops suffragan. These numerous vacancies are owing to the state of religion in Spain, Portugal, Russia and Poland. The Propaganda has under its special direction vicars apostolic in Africa 13; in America 15; in China 15; in the East Indies 9; in the Indian Ocean 5, and in other parts of India 3; in Germany 5; in Turkey 7; at Gibraltar 1; in Greece 1; in Sweden 1; in Holland 5; and in England and Scotland 12; The Holy See is represented at foreign courts by 11 nuncios, internuncios, and charge d'affaires. The ports of Lisbon and Madrid are unoccupied."

SPAIN.

The defeat of Espartero has restored popery and civil war to Spain.

"The Archbishop of Tuam," an intimate fellow-laborer with the Irish liberator O'Connell, thus speaks of the case. "Espartero had no other mind than that he bore an unrelenting hatred to the ancient religion of Spain, and the sacred hereditary liberties," [liberty to grope and grind in the prison house of death] "which were transmitted with its profession."

The position of this dignitary may be looked upon as one of the many facts which show how intimately popery is connected with the question of "repeal." The same Archbishop thus refers to a fact, in the modern history of popery, which we look upon as the pledge that its final overthrow is "at the door."

"It was at the same table, and in the same room in Fontainebleau, in which Napoleon lifted his insulting hand against the venerable Pontiff, Pius VII., that he was, after the lapse of years, forced to sign the instrument of his own abdication of the empire."

FRANCE.

This humbled and distracted country, like a dog that is tired from biting and bleeding, only for the gratification of a dishonored but passionate master, through fear or mistaken self-respect, obsequiously performs the fatal and disgraceful drudgery of her destroyer. Her worship, priests and outlaws are consecrated to the work of "the church," wherever there is any fear that barbarians and cannibals may be civilized and prepared for the kingdom of God, or any hope that a Jesuit may profitably fill a post of observation, or brandy find a market.

Her operations at the Sandwich Islands, Tahiti, Vavau, &c. &c., are familiar to our readers.

There are, however, on the other hand, some sections of the old world where the prospects of the pope are not very flattering.

This is intimated by "the numerous vacancies" on account of "the state of religion in Spain, Portugal, Russia and Poland."

In due time the policy or vengeance of Europe will fulfil the decree of heaven upon the old sorceress whose "cup of abominations" has been "the cup of wrath" to her, to "eat her flesh and burn her with fire," for prophecy plainly intimates that there will be a season of mutual slaughter and civil war before the great day, from which the people of God will be "delivered" or "caught up."

AMERICA.

The interest felt at Rome, and among her emissaries in the midst of us, to gather their "benighted Christian brethren," (Judas, spare thy kiss!) who are now under "New England ignorance," (we use their own words) were it not for one consideration, would fill our hearts with the most fearful forebodings. And as it is, although we look upon their movements as preparatory to the great battle between Christ and anti-christ, which is to result in the extermination of all the enemies of Christ from the earth, still we may speak as men in the name of justice, patriotism and philanthropy.

If any queries arise in the mind of the reader as to the character of that submission which finds security from the mischiefs of popery, in the prospect of the judgment, our reply is, "Let us fall into the hands of God, and not into the hands of (such) men." And further, we wish to be found doing our duty in all respects when the Lord comes.

Some of the late arrangements for America, at the vatican, made public, are thus stated.

ROME.

On the great Feast of the Assumption of the Blessed Virgin Mary, 15th August, we had the consecration of two bishops in the Church of St. Agatha.

The Right Rev. Dr. O'Connor (from Cork) was consecrated Bishop of Pittsburg in Pennsylvania. U. S., and the Right Rev. Dr. Sharples, coadjutor to the Right Rev. Dr. Browne, Vicar-Apostolic of Lancashire. His Eminence Cardinal Fransoni, assisted by two other prelates, performed the imposing ceremony. Dr. O'Connor was formerly a student of the Propaganda, and afterwards spent some time in the *Irish college of St. Agatha at Rome*. He has been until lately for five years in America, where he distinguished himself so much for his piety and learning, that all the bishops of the United States petitioned his Holiness to have him promoted to the new see of Pittsburg, though he was most anxious himself to be exempted from that dignity. "I suppose," adds our respected correspondent, "you have seen the accounts of the late Synod of Baltimore. There are to be erected six new bishoprics, so that the bishops in that republic will soon be equal in number to those of the Irish hierarchy."

The editor of the "Pilot," in speaking of the late Prot. Episcopal Convention, at N.Y., gives vent to the following "great words."

"That we are on the eve of a religious rev-

olution in America, no one can doubt, who has watched the inward workings of discord and confusion among our Protestant fellow-citizens. That the dawn of a better day is near for them, and that the ever-widening fold of Catholicism will soon echo with pæans of holy joy and exultation for their rescue, every day evidences will not suffer us to disbelieve."

Again. "The Convention may wrangle and stifle its weakness and discord," &c. &c. "Yet Catholicity will beam once more upon millions of our benighted Christian brethren, upon whom it is even now shedding a partial light, as if Providence so permitted it, to shield them from being dazzled by the effulgence of its universal and everlasting glory."

And the following comes along with some characteristic "outpourings" of "Catholic" rage at the exhibition of some specimens of papal degradation and stupidity practised at Rome, made by a late writer, which a Jesuit, as in duty bound, must always deny.

"In this poor, puerile outpouring of New England ignorance, even though stamped with the seal of the City of St. Peter's Chair, we see another evidence of the New Era of Protestantism in America."

"A religious revolution in America!" Is "the ever widening fold of Catholicism soon to echo with pæans of holy joy and exultation for the rescue of our Protestant fellow citizens?" Are the scenes of St. Bartholomews to be the occasion of those "pæans?" Is the fate of the Waldenses, and the Hugonots and the Nestorians to be ours, should time permit? Yes! Before "the New Era of Protestantism in America," which this organ of "the Man of sin" anticipates, shall arise, we must be gathered into the "fold" with those our slaughtered "brethren!" Perhaps that is to be the signal for "the souls under the altar" to receive their "white robes" and palms of victory, and for God to "avenge their blood" upon "her" in whom "was found the blood of all that were slain on the earth."

Give the Catholics the power and the occasion, which is never long wanted, and *submission or death would be the only alternatives!* And sweet would be the revenge of popery on "Protestantism in America." That is the hot-bed from which have sprung the poisoned plants which have sent "death and mourning and famine" among the palaces and citidels and thrones of papal Europe. Here Lafayette served the "apprenticeship" which enabled him to "set up for himself" when he returned to France, and France forged the thunderbolts which prostrated the brazen walls, and sundered the iron chains of papal despotism, and brought its Lord—with his throne, and crown, and sceptre and robes all glittering and gory—mad with agony to the dust.

Popery triumph "in America!" Has the long, and dark and frightful history of the former been erased from all our books? Have the protestant pastors of America made up their minds to take their families and flocks, (those of them who have not discovered, by the aid of the German lights at Andover, that the scriptural and prophetic character and history of popery belongs to Antiochus or Nero) to the caves and recesses and glens of our Green and Alegant mountains? How many are prepared to make such an exchange for the millennium of which they have been dreaming?

But alas for us, what can we hope? Will the protestants who scoff at the warnings of their Bibles and their God, regard the warnings

of their patriot fathers, should we refer to them?

One of the last and most impressive warnings of "the father of his country," whom, in our fondness we have often considered the *political redeemer of mankind*, was to have as little as possible to do with foreigners. And well he knew the reason for that warning. Lafayette, his "beloved disciple," and a Catholic, predicted that "if ever the liberty of this Republic is destroyed, it will be by Roman Priests."

Shall these warnings, which it were the blackest treason to disregard, inspired as they were by the history of every struggle of liberty against despotism for more than a thousand years, be lost upon us? Or must we furnish another case in proof of the oft verified proverb, "whom God dooms to destruction he first makes mad?"

Dark and ominous are the present movements of Providence, but "in God is our hope." The "sure word of prophecy, as a light shining in a dark place, brings sweet consolation." The day dawn, and the day star throw their light upon the scene, and we can trace upon its outlines the signs of a "day," and "a kingdom" where the wicked cease from troubling and the weary are at rest.

God, perhaps, is kindling a fire which is necessary to bring out the pure gold.

We must furnish our readers with one more extract. It is a part of a letter written by "Mr. J. Maginn, recently of Dublin," and calls upon Americans to furnish,—

ARMS FOR IRELAND.

Mr. M. says "the aid of America is a matter of vital importance to Ireland; and, until American people fully understand the great features of Irish policy, their sympathy and assistance will not be roused to the succor of Ireland. The British government are well aware that the most of the money which has been sent from this country has been subscribed by the Irish residents. They see no great movement or subscription coming from the mass of Americans, on the contrary, they see them looking on with apathy at the struggles of the Irish. They are under no alarm respecting the interference of this country in the event of strife occurring in Ireland. They think there may be some money collected and a great deal of oratory wasted by the Irish party in this country, and that it will end there. They are not, therefore, intimidated by what public feeling they see exhibited in this country. It is full time that we should give them cause to come to other conclusions. Let then the point to which the Irish are fast tending be fixed plain and clearly before the public eye of America, and we will no longer see this indifference." * * *

"Their leaders well know that the population and resources of Ireland are fast diminishing, that any farther delay will be ruinous, and that if they let the opportunity at hand pass by it will never return again. The tide of their fortunes is near the flood. They will avail themselves of it. Consulting the interests of their country, they have no other resource left. Ireland has everything to gain, little to lose or dread from the result. It may therefore, be safely predicted, that civil war is inevitable in Ireland."

I would not have ventured on this brief sketch of Irish affairs, had I not observed with pain the apathy of the great body of Americans on the subject, and that the friends of Ireland have not turned their attention to those measures that will be of real utility. We have had Repeal meetings, and money has been collected over the country; this has been of use, but how Ireland is to be assisted in the event of civil war is the great consideration that has been neglected, and as far as I am aware has not been touched upon, it appears to have been left to the blind goddess Fortune. The collection of money and measures of invading Canada have been thought to be the best means of assisting the Irish, but they are not the only ones nor the most efficient. It is

not in Canada that England is vulnerable, it is but a colony. England, like Rome, must be struck at in her own vitals. It is in Ireland, where all the elements of disaffection are ready for explosion, that her weak point is; it is there the blow must be struck. Let the tocsin of civil war once be sounded, let a cannon shot be fired in anger, and the days of her greatness are numbered, the spell of her power is dissolved. What then does Ireland want? what does she expect from America? The question may be answered in one word. Arms? When the Volunteers of Ireland had their cannon and muskets, England respected and dreaded the Irish. Let it be our care to provide them with arms. Money will be wanting, let us not be niggardly in our subscriptions. We are reproached for our love of money. Every English hireling that comes over here says that the spirit of freedom has departed from us, that we are already in the age of corruption, that we have become a nation of paltry traffickers, that Mammon is the only deity worshipped amongst us. Let us exert ourselves one and all in the cause of Ireland, to give the lie to the scoundrels and leave no ground for them to reproach us on this head. When America in her hour of peril sought aid from France, she received it. Ireland now seeks assistance from America, from a land of free-men—let her not seek in vain. When the Irish are armed, the triumph of liberty is secure. The sooner arms and ammunition are provided the better, the less blood will be shed. It is not when the hour of strife arrives we should be looking after these matters, now is the time to have them prepared. I may be asked how the arms are to be sent to Ireland when her coasts are guarded by the British fleet, and when this country is at peace with England. I answer that the English have neither ships nor means to guard the tenth part of it, they have but a few guard vessels, their navy is dismantled, they are unable to keep it up. The coast of Ireland is large, her harbors are numerous. Forty or fifty thousand muskets and a few field pieces with ball cartridge would enable the Irish to dispose of the British army—they could be disembarked from a few vessels bound to Norway or elsewhere. So complete is the organization in Ireland, that a million of men can be assembled at any point on the sea coast by night or day and armed in a few hours. America is at peace with England, at present it is a matter of convenience, but it will always be the interest and true policy of this country to assist in overthrowing the monopoly of that old despot, England—that faithless country, that never lost an opportunity of violating treaties when plunder was to be acquired or liberty to be crushed. Shall the faith of treaties be observed to her in the hour of her weakness. The American government, controlled by the public feeling of this country, will shut their eyes to any measures adopted for the relief of the Irish. They will keep the treaty with England to the ears and break it to the sense. The conduct of France towards this country in 1775 and '76 will be the model for their imitation.

Americans have then nothing to prevent them from lending powerful and effectual assistance to Ireland, they have every motive to stimulate them to pay back the debt so long due to England. If America is true to Ireland, if she provides the Irish with arms, English domination is at an end, and Ireland, that long oppressed but lovely country, whose name is synonymous with all the sublime and beautiful of nature, will be what God and nature intended.

"Great, glorious, and free,
First flower of the earth, and first gem of the sea."

J. M.
Dorchester st., South Boston, Sept. 27th, 1843.

We love Ireland. We love the Irish. The blood, to the pressure of which our own pulse beats, is quickened by a mixture of theirs. But we hate popery; not because its theological views differ from those we profess, but because God has marked it, and history has proved it, (the most fully where it has had the most unlimited sway) to be the consummation of infernal malice and ingenuity for the purpose of

grasping all the wide range of interests to which man stands related, with man himself, and by the sweep of what may have been deemed, as it is malignantly proffered, to be an angel's arm, throws them all into the darkness and confusion and guilt and misery of hell. We hate it in its alphabet, grammar, logic, textbook and commentary, in its spirit and practice, in the abstract and concrete. We regard it as the great perverter of all that is holy and good, for man personally and socially on earth, as the sure precursor of the blighting curses of heaven upon man politically, and as the almost infallible pledge of the damnation of hell. Wherever it prevails it spreads a blight over the interests and prospects of mankind, physical, intellectual and moral, personal and political, temporal and eternal. If piety, patriotism, philanthropy or genius have assumed a form prodigious enough to rise into notice through its atmosphere of death, it has been in spite of it, and not on account of it.

If our revolutionary fathers had fought for, or under the guiding genius of popery, they never could have succeeded; if popery ever triumphs "in America," it will be "as if Providence so permitted it," to punish their ungrateful and recreant descendants.

If Ireland had not been fatally "deceived" by the "signs and lying wonders of the Man of sin," her political history would not have been one of slavery and blood. The triumph of O'Connell and the Irish, in spite of the better principles of "the Liberator," will be so far the triumph of popery; he is, and must be the mere plaything of the priests. Should arms be furnished for the Irish by Americans, though they may be aimed by the givers at the heart of a merciless monarchy, even if they were not used to bring about the predicted "new era of Protestantism in America," they must first penetrate the shield of Protestantism in Europe, and many of the hearts of its most worthy friends.

Suppose we should adopt the Jesuitical logic of one of the papal presses of our land, in vindication of the treatment of the Jews in Italy by the Pope, in reference to the case of the Irish? Referring to American "slavery" and slave "laws" as furnishing a precious analogy, the argument proceeds: "The difference of color does not exercise a more serious influence on the social relations than the inveterate prejudices of a race that for ages regards the Christians with jealousy and aversion; and as much as may be lamented this state of mutual distrust, it may be humane to anticipate violent collisions and disorders by measures of precaution."

Have "the inveterate prejudices," the "jealousy and aversion" of the Jews against "the Christians," been productive of half "the violent collisions and disorders" of the fiendlike "aversion" of the Catholics to the protestants? That they have both done their worst is beyond dispute, but we have the most to fear from the most powerful enemy, and why not adopt "measures of precaution?" If arms are furnished for Ireland, let them be furnished for others of "our fellowmen in Europe." Give them to the Jews, and the patriot insurgents of Italy. Give them also to the natives and mixed population of South America who are struggling for life against the priestly vampyres who have fastened themselves upon their vitals. To say nothing of the impudent assumption that the "American government will keep the treaty with England to the ears, and break

it to the sense," which we suppose may be considered a specimen of the "light" which "Catholicity is even now shedding, as if permitted by Providence to shield us from being dazzled by the effulgence of its universal and everlasting glory," and which would bring us up to "the conduct of France,"—to say nothing of this barefaced public and national insult, of which no man but a Jesuit would be guilty, and which shows how much the Pope and his emissaries need another Napoleon to "teach them to respect the sacredness of treaties,"—has this "friend of Ireland" anticipated all the risks in the way of a *transfer* of "forty or fifty thousand muskets, and a few field pieces with ball cartridge" to Ireland? No doubt the donors might be accommodated, and would it not be very convenient to deposit them in those dungeoned-looking edifices, like the one at the corner of F. and F. streets in our city, which are the rallying points of the corps Jesuitical to whose hands is entrusted the work of effecting "the New Era of Protestantism in America?"

Are there no other "scoundrels" but those from "England" in the way? "As much as may be lamented this state of mutual distrust, it may be humane to anticipate violent collisions and disorders by measures of precaution." Is there no danger in aiding such "a race" with their inveterate prejudices" against Protestantism? And if it were safe, is it right? Why should we lavish our money and our arms upon these infatuated creatures of the Pope, while he is preparing the instruments of torture, for the Jew? sending the ships of war, and the "scoundrels" of France to blight the thriving off-shoots "of Protestantism in America" which are blessing in so many ways the barbarians of the South Seas? And instigating the Mahometan blood-hounds to the same work in the mountain homes of the Nestorians? Is the Jew such an "inveterate" specimen of depravity, that all sympathy is wasted upon him, and is there no danger from the equally blind and stupid papist? The curse and the crime, before God, of the Irish, like those of the Jews, is their religion. Pagan Rome was the appointed instrument of Heaven in overthrowing political Judaism. The political atheism of France, the unbaptized, unconsecrated twin brother of popery, was the instrument of overthrowing political Popery, it being the only thing out of the bottomless pit viler than Popery, and vile enough to be used in such a work. And England has been the "rod of iron" for keeping in check the more deadly ambition of the crowned and titled murderers, who have always been so ready to do the bidding of the Pope, in Austria, Spain, Portugal, France and Ireland. We pity Ireland. Our "hearts desire and prayer to God for" her "is that" she "might be saved." But neither "money," nor "muskets," nor "a few field pieces," nor "ball cartridges" can save her. These, moreover, would be too convenient to be used for the good, in the "Catholic" sense, of their "benighted Christian brethren," who are fools enough to be "dazzled by those who publicly teach them to keep the treaty to the ear, and break it to the sense," and thus to hasten on "the New Era of Protestantism in America," and to thunder in "the pæans of holy joy and exultation" which "will soon echo" to millions that the "light" of "Catholicity" has triumphed over "New England ignorance." Whoever aids popery, disguised under "Irish policy," does it at the peril of sharing in her plagues when, from the Judge of all the

earth, the millions whose blood she has shed, will be commissioned to "fill to her double the the cup she hath filled to them."

Who bow to Christ's command,

Your arms and hearts prepare!

The day of battle is at hand!

"Behold I come quickly! Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." H.

Letter from Brother B. Mc Caine.

DEAR BROTHER BLISS:—I drop you a few lines to inform you how the cause of the speedy coming of our blessed Lord and Master prospers here. Brother D. Johnson gave a course of lectures in this place last winter, and thanks be to God, a few gave heed to the Midnight cry. We soon established meetings for prayer, and have had some sweet seasons in praising God, and conversing of Christ and his speedy coming to call his people home, and to destroy the works of the devil. My spirits droop within me when I see how few there are, among so many that pretend to love Christ, that are willing to heed the friendly warning, to arouse from their slumbers, and trim their lamps; but so it is, that the Scriptures may be fulfilled; two shall be in the field, the one shall be taken and the other left; two shall be grinding at the mill, the one shall be taken and the other left. O that the world would learn wisdom from the past. O that men would search the word of God with clean hearts, to see if the Judge standeth at the door. I hope you receive a liberal patronage for your paper, to enable you to scatter far and wide, the glad tidings of the kingdom at hand. I remain yours in the blessed hope of soon meeting you in the New Jerusalem, to go no more out forever, and where the days of our mourning will be ended. Honeoye Falls, Oct. 4, 1843

Letter from W. L. Carlton.

DEAR BROTHER BLISS:—I would inform you that I am strong in the faith of the blessed Advent doctrine, and giving glory to God. I believe that in a very few short months, I shall see him whom my soul loveth. Beloved, now are we the sons of God; it doth not yet appear what we shall be, but we know that when he appeareth we shall be like him, for we shall see him as he is; and every one that hath this hope purifies himself even as he is pure. Since I wrote to you last, I have seen this saying fulfilled, spoken by Paul, "in the last days many shall depart from the faith, giving heed to seducing spirits and doctrines of devils, having their conscience seared with a hot iron; nevertheless, the foundation of God standeth sure, having this seal, God knoweth them that are his. I attended the Exeter campmeeting, and it was a very interesting season. The dear brethren that were looking for their dear Savior last spring, and were disappointed, were again revived with a strong faith that they should see him this year, and they seemed to get a new recruit of oil, and still left enough in grace's store house for all of the foolish virgins; and when our meeting closed, we parted with strong faith that our next meeting would be in the New Jerusalem; where they will come from the east and from the west, from the north and from the south, and shall sit down with Abraham Isaac and Jacob, in the kingdom of heaven. O how blessed is the thought, that we shall e're long shine as the stars forever and ever. I can say with brother John, even so, come Lord Jesus. Your brother in tribulation, in the kingdom and patience of Jesus Christ. Liberty, Vt. Oct. 6.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 1, 1843.

"How is it that ye do not Discern this Time?"

The Jews were in the same blindness with regard to the time of Christ's first advent, that the church now is with regard to the time of his second advent; and both are equally inexcusable. The reproofs of our Savior to the Jews for their blindness are equally applicable now.

When the Pharisees with the Sadducees came to Christ, and tempting, desired that he would show them a sign from heaven, he answered and said unto them, "When it is evening ye say, it will be fair weather; for the sky is red: and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; BUT CAN YE NOT DISCERN THE SIGNS OF THE TIMES?" On another occasion he said to the people, "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites! ye can discern the face of the sky, and of the EARTH; but how is it, that ye do not discern THIS TIME? Yea, and why even of yourselves judge ye not what is right?"

When our Savior was baptized of John in Jordan, straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, this is my beloved Son in whom I am well pleased. This was when "Jesus began to be about thirty years of age;" and he "came into Gallilee, preaching the gospel of the kingdom of God, and saying, THE TIME IS FULFILLED, and the kingdom of God is at hand: repent ye and believe the gospel." The TIME which was then fulfilled, and which the Jews could not discern, is evidently the TIME of the commencement of Christ's MINISTRY; predicted in Dan. ix. 25, where the angel Gabriel instructed the prophet to "KNOW therefore and UNDERSTAND, that from the going forth of the commandment to restore and to build Jerusalem unto the MESSIAH the PRINCE shall be seven weeks, and three score and two weeks;" or sixty-nine weeks, making 483 prophetic days, (years.)

This period was to begin, not with a decree, but with the decree to restore and to build Jerusalem. In the first year of Cyrus, 2 Chron. xxxvi. 23, a decree was given to rebuild the temple, but not the city. Under this decree the temple was commenced, but on account of the Jew's enemies the work was made to cease till the second year of Darius, king of Persia, when another decree was made which only confirmed the first decree, Ezra iv. 6. The decree to restore and to build Jerusalem, was given in the seventh year of Artaxerxes Longimanus, Ezra vii. This must be the decree, as after provision was made for the sacrifices of the temple, which was now finished, Ezra was permitted to do with the rest of the money what should "seem good" to him; and whatsoever Ezra should require of the treasurers beyond the river, they were commanded to do speedily. And in Ezra's prayer, as recorded in the 9th chapter, he praised God that he had extended mercy to them

in the sight of the kings of Persia, &c. "and to give us a wall in Judah and in Jerusalem." This decree, according to the margin of all polyglot Bibles, was in the year B. C. 457.

The Jews, therefore, knew when these 483 years commenced, which were to extend to the MESSIAH; and were expecting, that, at their termination, the Messiah, as he did, would appear. And thus at about the time of their expiration, the whole Jewish nation were in expectation of his appearing. The 483 years, commencing B. C. 457, would carry us to A. D. 26, for the commencement of our Savior's ministry, and which we find was the very year of his baptism, when he was proclaimed by a voice from heaven to be the MESSIAH.

That the sixty-nine weeks ended, and our Savior's ministry commenced A. D. 26, is thus shown. Jesus was carried into Egypt to save his life from Herod, so that he must have been about a year old at the death of Herod, whose death is shown by astronomical calculations to have been three years before the vulgar era. Our Savior must therefore have been born four years before the vulgar era, which would make him about thirty years of age when he commenced his ministry, A. D. 26. This is further shown by Luke iii. 1-3, "Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Gallilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins." John being of the family of the priests, could not begin his ministry till the age of thirty; and as he was but six months older than our Savior, Jesus must have commenced his ministry in the latter part of the fifteenth year of Tiberius Cesar, which Prideaux and the best chronologists, make A. D. 26—or in the former part of his 16th year, synchronizing with A. D. 27. This gives us a fixed period for the end of the 69 weeks, which were to reach to the Messiah, being 7 years antecedent to the end of the seventy weeks. This was the TIME which the Jews could not DISCERN.

The Signs of Christ's First Advent.

Our Savior not only came at the very time predicted in the prophecy of Daniel, but in the very manner the Scriptures predicted; and his character and life accorded perfectly with all the various predictions of the Messiah. Thus, one was to precede his mission, he was to be of the family of David, was to be born of a virgin, in Bethlehem, was to be called out of Egypt, was to be called a Nazarene, was to be despised and rejected of men, a man of sorrows and acquainted with grief, was to be delivered to the Gentiles, mocked, spitefully entreated and spit on, was to be led as a lamb to the slaughter and suffer an ignominious death, not a bone of him was to be broken, he was to have his grave with the wicked and with the rich in his death, to be numbered with the transgressors, his garments were to be divided, they were to cast lots for his raiment, they were to give him vinegar to drink, his body was not to see corruption, nor his soul be left in the world of Spirits. All these, and many other predictions, were fulfilled in him to the very letter.

He also performed many mighty works in proof

of his Divine mission; he healed the sick, cleansed the lepers, cast out devils, opened the eyes of the blind, unstopped the ears of the deaf, unloosed the tongue of the dumb, raised the dead, rebuked the winds and the sea, which obeyed; and those who touched only the hem of his garment were cured of whatsoever disease they had, even whole multitudes came and were cured by him; he went about in all their cities and villages, healing every sickness and every disease among the people, and preached the gospel to the poor. He spake as never man spake, and put to silence all his enemies, so that no man was able to answer him, neither durst any man ask him any more questions. At his death the sun was darkened, the earth quaked, the rocks were rent, graves were opened and many saints arose; he arose the third day and ascended into heaven. In all this the Scriptures were fulfilled. Even our Savior asks, "How then shall the Scriptures be fulfilled, that thus it must be? and says, "But all this was done, that the Scriptures of the prophets might be fulfilled." He healed the sick, "that it might be fulfilled which was spoken by Elias the prophet." He assured his disciples that all things that are written by the prophets concerning the Son, shall be accomplished; and that "not one jot or tittle of the law should fail;" those things came to pass, "that the word might be fulfilled which was written in their law," that all things which were written in the law, and in the prophets, and in the Psalms, concerning him, might be fulfilled.

His mighty works were so great, that "his fame went throughout all Syria, and they brought unto him all sick people;" "and there followed him great multitudes of people from Gallilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." At times, the multitudes which thronged him were so great that he "ascended the mountain" to teach them; and "when he was come down from the mountain, great multitudes followed him." When he sat by the sea-side "great multitudes were gathered together unto him, so that he went into a ship and sat, and the whole multitude stood on the shore." When the multitude heard that he had departed into a desert place, they followed him on foot out of the cities; and when Jesus saw the "great multitude, he had compassion on them." "Great multitudes came unto him having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet; and he healed them, insomuch that the multitude wondered; and all the people were very attentive to hear him," and when "great multitudes followed him" beyond Jordan, "he healed them there." When he returned to Jerusalem "a very great multitude spread their garments in his way; others cut down branches from the trees and strewed them in the way, and the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David;" and when he was come into Jerusalem, all the city was moved, saying, Who is this? and the multitude said this is Jesus; and the Pharisees said, "Behold the world is gone after him." Again there were gathered together an innumerable multitude of people, insomuch that they trode one upon another; and he was constrained to say, "the harvest truly is plenteous." He also "taught them as one having authority, and not as the Scribes, and "the multitudes marvelled, saying, It was never so seen in Israel; and all the people were amazed. And when he was come into his own country he

taught them in their synagogues, insomuch that they were astonished, and said, whence hath this man this wisdom and these mighty works?" "Whence hath this man all these things?" Herod feared that John the Baptist had risen from the dead; and they were beyond measure astonished, saying, he hath done all things well; and enquired saying, "When Christ cometh will he do more miracles than these which this man doeth?" And the officers answered, "never man spake like this man."

Notwithstanding all these mighty works and great miracles which caused the multitude to throng him, and the literal fulfilment of all the Scriptures respecting him, yet the Jews *could not discern the signs of those times*;" though he had done so many miracles before them, yet they believed not on him, they still wanted some *sign*.

Why the Jews could not Discern that Time.

We should naturally suppose with such mighty evidences of Christ's Messiahship, which called forth the spontaneous applause of such multitudes, that the Jews as a nation, would have believed on him, that they would have *discerned that time*; but their "wicked hearts of unbelief" would not permit them. They looked upon themselves as the favored children of the Most High, and when exhorted to do works meet for repentance, they thought within themselves "We have Abraham for our Father." They lacked righteousness, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." They did their alms before men to be seen of them, and sounded a trumpet before them; they prayed, making long prayers, and using vain repetitions, standing in the synagogues and in the corners of the streets to be seen of men; they also fasted with a sad countenance and disfigured their faces that they might appear unto men to fast, showing in all their acts that they were hypocrites. They laid up for themselves their treasures on earth, and not in heaven, they loved the things of this world, more than the other, so that when a herd of swine perished in the sea, "the whole city came out to meet Jesus, and besought him, that he would depart out of their coasts." They accused our Savior of "blasphemy," and of "casting out devils by Beelzebub the prince of devils." They were wolves in sheeps clothing, and mocked at the doctrine of the resurrection, and would not receive the gracious words which our Lord spake. They hated, and persecuted, and put to death, and cast out of their synagogues those who believed in the first advent; and would not take up their cross to follow Christ. Even the cities repented not, where most of his mighty works were done, which, had they been done in Tyre or Sidon, they would have repented long ago in sackcloth and ashes; had they been done in Sodom, it would have remained until this day, it will be more tolerable for Sodom in the day of judgment than for those cities. God had hid those truths from the wise and prudent and revealed them unto babes. They were a generation of vipers, and could not speak good things. In them was "fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and

hear with their ears, and should understand with their hearts, and should be converted, and I should heal them." "Many prophets and righteous men had desired to see those things which the Jews saw, and to hear those things which the Jews heard;" but when the self-righteous Pharisees were permitted to hear those things, they heard "the word of the kingdom and" understood not, they "received seed by the way-side." They satisfied their consciences by inquiring, "Have any of the rulers or Pharisees believed on him?" "Are ye also deceived?" "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, Simon and Judas? and his sisters, are they not all with us? whence then hath this man all these things? out of Gallilee ariseth no prophet" and "they were offended in him," in his own country, "and he did not many mighty works there because of their unbelief." Our Savior called them "blind leaders of the blind," and assured them that both should "fall into the ditch." The Pharisees censured the disciples of Christ for transgressing "the tradition of the elders;" but our Savior replied, "Why do ye also transgress the commandment of God by your tradition?" and "Thus have ye made the commandment of God of none effect by your tradition; ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me; but in vain they worship me, teaching for doctrines the commandments of men," "hear and understand" and "beware of the leaven," "of the doctrine of the Pharisees and Sadducees." They were a "faithless and perverse generation, stiff-necked and uncircumcised in heart and ears," they did "always resist the Holy Ghost," as their "fathers did so did they." They greatly erred, "not knowing the Scriptures, nor the power of God." They could "bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves would not move them with one of their fingers." All their works were done "to be seen of men;" they made "broad their phylacteries," and "enlarged the borders of their garments," and loved "the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the market, and to be called of men, Rabbi, Rabbi." They "shut up the kingdom of heaven against men;" they went not in themselves, nor suffered those who were entering to go in. They "devoured widows' houses, and for a pretence made long prayers;" would "compass sea and land to make one proselyte, and when he was made," he was "tenfold more a child of hell than before." They paid "tithes of mint, and annise, and cummin," but "omitted the weightier matters of the law, judgment, mercy, and faith. They would "strain at a gnat, and swallow a camel." They made "clean the outside of the cup and of the platter, but within were full of extortion and excess." They "appeared outwardly righteous unto men, but within, were "full of hypocrisy and iniquity." They "built the tombs of the prophets, and garnished their sepulchres," and said "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets;" but were witnesses, that they were "the children of them which killed the prophets," so that Jesus "grieved for the hardness of their hearts." They trusted in themselves that they were righteous, and despised others;" and "the things which belonged to their peace were hid from

their eyes," "because they knew not the time of their visitation." Many who did believe on him, "because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God," and "all men spoke well of them." They could not "believe, which receive honor one of another, and seek not the honor which cometh from God only." They "wondered, and despised, and perished," and would in "no wise believe," although admonished to beware lest that come upon them "which is spoken of in the prophets."

These things were not confined to the lower classes, for they even "stirred up the devout and honorable women, and the chief men of the city." They also "stirred up the Gentiles," and also united with "lewd fellows of the baser sort, and set all the city in an uproar" in opposition to this truth. All this was done "ignorantly and in unbelief;" and they verily thought they were doing God's service. They believed not what "Moses and the prophets" had said concerning him, nor would they though one rose from the dead. They knew not the voices of the prophets which were read every Sabbath day in their hearing, but they fulfilled the Scriptures in condemning Christ: "they fulfilled all that was written of him."

Such are the reasons the Bible gives us why the Jews could not discern that time. And when we find our Savior commanding us to know when his second advent is nigh even at the doors, as summer to the leafing out of the fig-tree, and has assured us that the generation which see the signs he has given us of its approach shall not pass away before his appearance, have we not reason to fear that the same causes are blinding the minds of those who *cannot discern this time*, and the *signs of these times*? and who either deny that his advent will ever be realized, or that we can ever know any thing of his approach? If the *time* of the second advent is to be known, and our Savior called the Jews hypocrites for not discerning that time, what would he call those who cannot discern this time?

Lesson from 'Luther's Reformation.'

"The History of the Reformation of the 16th century, in Germany, Switzerland, &c." by Merle D'Aubigne, contains a mass of instructive facts. The following extracts are worthy of careful attention now:

"There were dwelling at Zwickau a few men, who, being deeply moved by the events passing around them, looked for special and direct revelations from the Deity, instead of desiring, in meekness and simplicity, the sanctification of their affections. These persons asserted that they were commissioned to complete that reformation which in their view Luther had but feebly begun. 'What is the use,' asked they, 'of such close application to the Bible? Nothing is heard of but the Bible. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have given us a Bible direct from heaven? It is only the Spirit that can enlighten! God himself speaks to us, and shows us what to do and say.' Thus did these fanatics, playing into the hands of Rome, impugn the fundamental principle on which the whole Reformation is based; namely, the perfect sufficiency of the word of God.

Nicolas Storch, a weaver, publicly declared that the angel Gabriel had appeared to him by

night, and after revealing to him matters he was not allowed to divulge, uttered the words, 'Thou shalt sit on my throne!' A senior student of Wittenberg, named Mark Stibner, joined Storch, and forthwith abandoned his studies, —for, according to his own statement, he had received immediately from God the ability to interpret holy Scripture. Mark Thomas, also a weaver, associated himself with them; and another of the initiated, by name Thomas Munzer, a man of fanatical turn of mind, gave to the new sect a regular organization. Resolving to act according to the example of Christ, Storch chose from among his followers twelve apostles and seventy disciples. All these loudly proclaimed, as we have lately heard it asserted by a sect of our own days, that Apostles and prophets were at last restored to the Church.

Such preaching made a deep impression on the popular mind. Not a few devout persons were startled by the thought that prophets were again given to the Church, and those on whom the love of the marvellous had most power, threw themselves into the open arms of the eccentric preachers of Zwickau.

But scarcely had this heresy, which had shown itself of old in the days of Montanism, and again in the middle ages, drawn together a handful of separatists, when it encountered in the Reformation a strong opposing power. Nicolas Haussman, to whom Luther gave that noble testimony—'What we teach, he acts,' was at this time the pastor of Zwickau. This good man was not led away by the pretensions of the false prophets. Supported by his two deacons, he successfully resisted the innovations Storch and his followers were seeking to introduce. The fanatics, repelled by the pastors of the church, fell into another extravagance: they formed meetings, in which doctrines subversive of order were publicly proclaimed. The people caught the infection, and disturbances were the consequence: a priest, bearing the sacrament, was pelted with stones, and the civil authority interfered, committing the most violent of the party to prison. Indignant at this treatment, and intent upon justifying themselves and obtaining redress, Storch, Mark Thomas, and Stubner, repaired to Wittenberg.

Making sure of co-operation, they waited upon the University professors, to receive their sanction: 'We,' said they, 'are sent by God to teach the people. The Lord has favored us with special communications from himself; we have the knowledge of things which are coming upon the earth. In a word, we are apostles and prophets, and we appeal for the truth of what we say, to Doctor Luther.' The Professors were amazed.

'Who commissioned you to preach,' inquired Melancthon of Stubner, who had formerly studied under him, and whom he now received at his table. 'The Lord our God.' 'Have you committed anything to writing?' 'The Lord our God has forbidden me to do so.' Melancthon drew himself back, alarmed and astonished.

'There are indeed spirits of no ordinary kind in these men,' said he; 'but what spirits? none but Luther can solve the doubt. On the one hand let us beware of quenching the Spirit of God, and on the other, of being seduced by the spirit of the devil.'

Luther received in the Wartberg intelligence of the ferment of the court of Wittenberg. His informants apprized him of strange

persons having made their appearance, and that, as to their message, it was known from whence they came. The thought instantly occurred to him, that God had permitted these deplorable events in order to humble his servants and to arouse them to seek higher degrees of sanctification.

'Luther! Luther!' was the cry from one end of Wittenberg to the other. The burghers were clamorous for his reappearance. Divines felt their need of the benefit of his judgment; even the prophets appealed to him. All united in entreating him to return.

'If I knew,' said Luther, at an earlier period, 'that my doctrine had injured one human being, however poor and unknown,—which it could not, for it is the very gospel,—I would rather face death ten times over, than not retract it. And lo! now, a whole city, and that city Wittenberg itself, is sinking fast into licentiousness.' True, indeed, the doctrine he had taught had not been the cause of all this evil; but from every quarter of Germany voices were heard that accused him as the author of it.

But his firm conviction that the prophets were under a delusion did but aggravate Luther's grief. The solemn truth of salvation by grace seemed to have quickly lost its attraction, and men were turning aside after fables.

'It is with the Word we must contend,' observed he, 'and by the Word we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious;—nor even against unbelievers! Whosoever believeth let him draw nigh, and whoso believeth not, stand afar off. Let there be no compulsion. Liberty is of the very essence of faith.'

The Doctor is to appear in the pulpit of the church of Wittenberg. 'Luther is come back.' 'Luther is to preach to day.' The news, repeated from one to another, had of itself no slight effect in giving a turn to the thoughts by which the multitude were deluded. People hurried to and fro in all directions; and on Saturday morning the church was filled to overflowing with an attentive and impressed congregation.

Luther could comprehend the disposition of his hearers' minds. He ascended the pulpit. Behold him surrounded by the flock which had formerly followed him with one heart as a docile sheep, but which has broken from him in the spirit of an untamed heifer. His address was simple and noble,—energetic and persuasive,—breathing the spirit of a tender father returning to his children, and enquiring into their conduct, while he communicates the reports that have reached him concerning them. He frankly commended their progress in the faith, and having thus prepared and gathered up their thoughts, he proceeded as follows:—

'But we need a something beyond faith; and that is love. If a man who carries a sword is alone, it matters not whether he draw it or keep it sheathed; but if he is in a crowd, let him have a care lest he wound any of those about him.'

'Observe the mother with her babe. She first gives it nothing but milk; and then the most easily digestible food. What would be the consequence were she to begin by giving it meat or wine?'

'In like manner should we act toward our brother. Have you been long at the breast? If so, well;—only let your brother suck as long!'

'Observe the Sun. He dispenses two gifts.

—namely—*light* and *warmth*. The mightiest monarch cannot turn aside his rays; they come straight on, arriving upon this earth by a direct course. Meanwhile his warmth goes out and diffuses itself in every direction. So it is that faith, like light, should ever be simple and unbending;—whilst love, like warmth, should beam forth on all sides; and bend to every necessity of our brethren.'

Luther proceeded to speak against violence and extravagance, and measurably corrected the evil, but it was not eradicated. Not long afterwards, there was an extensive rebellion in Germany. The oppression of the people by the nobles was the cause of it, but Papists eagerly seized the pretext for throwing odium upon Luther. D'Aubigne here refers to the same class of persons again:

'The pretensions of a handful of fanatics to divine inspiration added to the danger. Whilst the Reformation constantly appealed from the authority claimed by the church to the real authority of the Sacred Word, these enthusiasts rejected, not only the authority of the Church, but that of Scripture also; they began to speak only of an inward Word—an internal revelation from God; and, unmindful of the natural corruption of their hearts, they abandoned themselves to the intoxication of spiritual pride, and imagined themselves to be saints.'

'The Sacred writings,' says Luther, 'were treated by them as a dead letter, and their cry was, The Spirit! the Spirit! But assuredly, I for one, will not follow whither their spirit is leading them! May God, in his mercy, preserve me from a church in which there are only such saints.'

On this interesting history we make two or three remarks.

1. It teaches us all to keep watch over our own spirits, and to be humble, prayerful and teachable students of the Bible.

2. The religious papers of the present day who attribute such extravagances to Second Advent believers as a body, have just as good authority as the papists had for charging them on Luther and his friends—AND NO BETTER.

3. When the editor of the Baptist Advocate refers to the proceedings at Stepney as proof that all who embrace our views are in danger of losing what little reason they have left (!) he displays a spirit which would have found as good an occasion of displaying itself, in attacking Luther's reformation in the same language.

Midnight Cry.

A Suggestion.

BR. BLISS.—As it is desirable to bring every possible facility into requisition to advance the cause, for which we have so short a time to contribute our mite, I would suggest that every lecturer in the field act as agent for the "Midnight Cry," "Signs of the Times," &c. By adopting this course, they will greatly aid the cause they advocate. Let them, in every place where they lecture, be sure and procure several subscribers, and they will accomplish much more than they otherwise can. It will be like leaving a stream behind them to irrigate, and a wall to environ the garden they have cultivated.

No one in the field is probably accomplishing so much in this way, at present, as our faithful brother, I. R. Gates. He finds, by adopting this course, his labors are not so likely to be lost after he leaves. Let it be done, and be begun now. Yours, L.D. FLEMING.

Newark, Oct. 10, 1843.

Letter from Brother F. G. Brown.

DEAR BROTHER BLISS:—Some time has elapsed since I had the pleasure of contributing any thing to the columns of the "Signs." My health has been so poor ever since I became convicted of the glorious truth of the coming of the Lord at hand, that I have been able to labor but very little; consequently, I have not been permitted to report of the wonderful works of God, as effected through my feeble instrumentality. In the early part of June I was indulged with the privilege of delivering a brief course of lectures on the Advent, in Washington city, and also in the city of Norfolk, Va., in each of which places I found a number of precious disciples to whom Christ's coming was a most welcome announcement. In Richmond I could not hear of a solitary believer in the doctrine, but learned that there was a plenty of scoffers, both in that and the city of Baltimore, who had dared to challenge the Almighty to burn the earth, by strewing sulphur upon the side walks on the morning of the 23d of April. The day which the wicked generally had appointed for the catastrophe! My stay in it would have been prolonged had it not been for the excessive heat of the weather, and my feeble state of health. I felt to mourn greatly when I saw how slight a hold all moral and religious subjects had upon the hearts of most in that quarter, professing Christians; so that not even the sublime and glorious doctrine of Christ's coming, which once thrilled the souls of primitive Christians, could awaken any emotions of joy and gladness in the bosoms of the Christians of *this* day. The pious slaves however, are an exception to this remark. They caught the sound of the Bridegroom's approach, and as the result, powerful and extensive revivals were enjoyed all through the black population. I have also, just understood that the "delusion" has spread like wildfire through the Indian tribes of our western territory! Glory to Jesus! It is a consolation that man cannot thwart the purposes of God; try our best, and we shall have no temporal millennium unless Heaven has so decreed; nor will the Almighty defer *that* day one moment beyond that which he has fixed from eternity, in which to reveal his Son from heaven. 'The Lord reigneth: let the earth rejoice.'

On my return from Va., which was about the first of July, I stopped in Philadelphia, and there by the persuasion of the brethren tarried in company with Bro. Litch and others. I endeavored as often as health would allow, to give the cry in that city and vicinity, and in so doing enjoyed the aid and presence of God. For the first time in my life I participated in the holy services of a campmeeting, held in Middletown, Pa. Shortly after this, I attended another similar meeting, at Centertown, N. J.; but there, owing to over exertion and exposure, I was taken ill with the bilious typhus remittent fever, from which I barely escaped with my life; and the effects of which are now contributing to my feebleness, and preventing me from preaching; though I hope to preach, for the first time for over two months, ere I leave this place. The kindness and generosity of the dear family under whose roof I was so long confined during my sickness; the attention and beneficence bestowed upon me by my physicians; the ardent and effectual prayers of my Christian friends there for my recovery, will be gratefully remembered by me through time, and not forgotten by

my Lord when he shall come to gather together his jewels. Since my sickness I have enjoyed much peace and serenity of soul; my dreams have been of the coming One, and the night watches have found my soul burning with gratitude and love to my Heavenly Father. O how much I have enjoyed of God since the opening of this year! "Praise ye the Lord!" Although from the word of God, the proof touching the Second Advent near, is yet overwhelming to my mind, still I feel reconciled to a disappointment, should my interpretations of prophecy prove erroneous; so long as I abide in Christ, I shall and will be happy, and try to do good; I shall be happy if Christ does not come, and certainly I shall be happier still if he does come, as I believe he will.

We had a good time last week at the Londonderry campmeeting; many went away comforted and blessed in their souls. My present tour is for the purpose of comforting and encouraging the children of God, and of snuffing the mountain air of good old New Hampshire—a state that has a strong hold on my sympathies—here I have in years past labored to promote the cause of Christ: and where, were time to continue, I should prefer to toil on, and to die. But where are the clergy of my own denomination, who ought to be proclaiming over these hills and valleys the coming of the Lord? I look over the long catalogue of their names in vain; they are not to be found; how I should like the sympathy and co-operation of at least three of them. Well, I read the Bible for myself, and believe for myself, and hope I shall be willing to stand, if need be alone among them, quietly and patiently waiting for the coming of the Master. I had rather be considered for the balance of my life, stupid and fanatical, than to hazard the coming of the Judge, without proclaiming it in the midst of a slumbering church, and in the ears of careless sinners.—Anything rather than to have it construed by my silence or actions that *my Lord delayeth his coming*. In the mean time I trust that my course of procedure will be of such a character that, at the end of the race, there may be no need of "confessions," unless to my God. For one, I am not yet prepared to present my "confession" to any human ecclesiastical body; for having fallen into the so called "errors of Millerism," were I going to humble myself before any tribunal for such a crime, I should desire, first to find a body whose purity in doctrine and holiness of life were unexceptionable, and might involuntarily provoke my submission and reverence. But time and not the *expositions* of those who call on us for confession, must determine the necessity and the character of our acknowledgements. I respect the ministry and the church; and for one am determined to contend for them to the last, as divine institutions. My relation is yet with them, and probably will so remain, unless I am thrust out. In my humble opinion, the passages so frequently quoted in proof of our duty to come out of the churches, have no applicability whatever; besides, policy alone would seem to prompt us to remain where we can do the most good, and not to adopt a course which will prejudice the minds of our brethren who are yet in the dark, against the truth. Should time allow, I hope to tour about here for a fortnight longer, and then to return to Boston. Yours in the blessed hope

New Ipswich, N. H. Oct. 20th, 1843.

Interesting News.

The events of the day at home and abroad, are full of the most instructive interest to the observer of the "signs," in connection with the "mere word of prophecy."

The following account of the extermination of the Nestorians, is taken from the London Morning Chronicle.

MASSACRE OF THE NESTORIAN CHRISTIANS.

You have been informed of the combination between the Pacha of Mosul and several powerful Kurdish chiefs, for the extermination of the Nestorian Christians, or Chaldeans. Letters received the day before yesterday contain a deplorable account of the attacks of the United Troops. They had penetrated into the centre of the Tiyaree district, burnt the villages and churches, destroyed the crops, and put the inhabitants of both sexes to the sword. Three, or according to other accounts, five brothers of the Patriarch have been slain, his mother was cut in half, and his sister horribly mutilated. The Patriarch himself had fled to Mosul, and taken refuge in the British vice consulate. Thus a sect which had preserved its independence during centuries, and had resisted the persecuting sword of Islam, when wielded by the most powerful and most intolerant of the followers of Mahommed—which in its simplicity and isolation, had maintained the doctrines and forms of a primitive Church for above fourteen centuries, and which had escaped the corruption of religion, of morals and of character, so conspicuous in all other Christian sects of the East—has now, in the weakners of Mohammedanism, and in the strength of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East, which we cannot contemplate without the utmost indignation. All those who have been the direct or indirect instruments of their destruction, although they may not have anticipated a result of so serious a nature to their intrigues, and although they may now shelter themselves under the cloak of religion, have been guilty of a great crime against humanity. In their mountain fastnesses the Nestorians had retained their independence for centuries. The first western traveler who succeeded in penetrating into them was Dr. Grant, an American missionary. His object in visiting them was the establishment of schools and other means of instruction. *No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavored to counteract it.* The English High Church was also jealous of American encroachments in the midst of a sect still venerating Episcopacy; and an additional fire brand was thrown into the country last autumn, in the person of the Rev. Mr. Badger. During last winter the three parties—the American, the Puseyite, and the Roman Catholic—had waged an open warfare among themselves. The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired among the Nestorians, enabled them, without much difficulty, to retain their posi-

tion. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means was left untried to effect their object. *The agents of the Church of Rome received the earnest co-operation—in fact, became the tools—of the French political agents.* Mr. Badger enjoyed the support of the British local authorities.

A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding country, and their Governor, the Pacha of Mosul, readily believed the assertion. For some time access to the mountains, from the west, was denied to the American missionaries. Mr. Badger and the Romanists renewed their separate attacks. Both had interviews with the Patriarch, and both believed that they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. B. pointed to the danger of Roman Catholicism and French influence in the mountains; the French in return, the danger of English influence. At length the combination we described was formed, and those alone who were innocent have fallen victims to the intrigues of men who announced themselves to them as their only saviors—the ministers of Christ, and the teachers of civilization.

Strict justice compels us to state that the Americans are in this instance without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulterior political design. We believe that had the Church of England zealously co-operated with them as Protestant Christians, instead of opposing them as heretic enemies, the disasters we have described would not have occurred; as it is, one of the most ancient and interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious quarrels of American independents, English Puseyites, and French Roman Catholics.

The number of persons who have perished has not been ascertained. The population was about 100,000. Neither age, sex, nor condition met with mercy. All were sacrificed by the savage Turks.

SIGNS OF THE TIMES.

BOSTON, NOV. 1, 1843.

Miller Tabernacle.

☞ We would inform our friends in Louisville, Ky., and other places where Himes has been, out West, and bragged of the success of Millerism here, that Millerism is in the fog. The Tabernacle is often profaned by being used for *Jim Crow* and other negro melodies, and a very large portion of the down east Miller saints are perfectly sick both of Miller, Himes and Millerism, though poor old daddy Miller has been here in person to cheer the minds of his now doubting disciples. Millerism is on the verge of being only a thing that *was* and is *not*.—*Olive Branch.*

For once our charitable brethren of the O. B., have something "on which to hang a tale" to the gratification of their spleen against the Advent Cause.

They must, however, unconsciously have done us honor in telling the world that the "Miller Tabernacle is profaned" when used as above; but then they have also shown us how hard it is for the Ethiopian to change his skin or the leopard his spot in practising their old habits when the truth is to be spoken. "The Tabernacle is often profaned by being used for Jim Crow and other negro melodies."

With all those who are acquainted with the editors of the precious sheet, quoted above, this spite against the Advent cause, is regarded as the natural effort of fallen and little minds to degrade every one around them to a level with themselves. It is not believed that they could raise a tabernacle, even if there were a call for one in their line, or that they could obtain half a dozen hearers should they occupy one, supposing a notice of the speaker to be given before hand, judging from the past, and many of our citizens would feel "profaned to be found in one of their meetings."

But to the truth of this case of profanation. It is, we believe, as follows:—

1. The agent of the company which "used the Tabernacle," who came to brother Dickinson, the member of the Tabernacle committee who has the letting of it, engaged it simply for a concert—paid the rent in advance, and took a receipt which secured to them the use of it for the time specified, *two nights and the refusal of a third.*

2. Nothing was known of the character of the performances of the company till their bills were posted about the city, and then it was too late to undo the mistake. It has since been ascertained that this company have been admitted into other places of worship in this city, and nobody has heard a word of its impropriety.

3. The same company have offered much more than the first price for the use of it another week, and although the committee have been much embarrassed in sustaining the worship of God therein, (notwithstanding the "speculations" alleged by the O. B.,) the committee have refused to let them have it. "Our friends in Louisville, Ky., and other places out west" can appreciate the other portion of the article from the O. B., which refers to the condition of the "Miller saints" and "Millerism" without anything more from us. Its former statements are now better understood, and the proper allowance will be made.

The public abroad will of course consider this testimony of our enemies as decisive proof that "the Millerites have not sold their Tabernacle," which they have been so industriously reported to have done, through the land.

THE ENGLISH MISSION.—We have long desired that faithful and efficient men should be sent to Europe to give the Midnight Cry. Every effort in our power has been put forth for the accomplishment of this most important object. But, it is now given up as a measure that cannot be carried into effect. *The time is too limited.* The "repeal movement," "Puseyism," and "Scotch secession," with the general unsettled state of Europe, also, seems to forbid the accomplishment of any great good at this late hour. Besides, Europe has been faithfully warned for the last ten years, of the coming of the glorious bridegroom about this time. We shall give a specimen of the nature of this warning in our next paper.

Under these circumstances, we have given them for distribution a large box of books to go by the next steamer, if time continue. These are to be circulated among the Watchmen, and leading officials of the church. The effort we doubt not, will be good, as our publications are called for among

all classes, and what few have been circulated, have produced the happiest results.

St. Louis. Brother H. A. Chittenden, has made arrangements to go to St. Louis, Mo. immediately. He will there open a Depot, for books and papers. Lectures will be given in that city and vicinity, and the Cry sent throughout the West and South.

CLINTON COUNTY SECOND ADVENT CONFERENCE.

At a meeting held at Houses Point, Oct. 19, by the friends of the advent near, on motion of brother Adrian, it was resolved (the Lord willing) to hold a series of advent conferences in this section.

Voted, That E. S. Loomis, E. Brisben, A. Loomis, and E. Thurber, be a committee of arrangement to carry the same into effect.

Resolved, That the first conference be held at Perry's Mills, Friday, the 10th day of Nov. next, at 1-2 past 10 o'clock A. M. The friends of the advent near, in this vicinity, and others who may feel disposed, are cordially invited to attend. The following brethren are earnestly solicited to attend and assist in the exercises, viz. brother Blackman, of Malone, N. Y. brother Wyath, of Bangor, N. Y. brother Martin, of Masena, N. Y. brother Dudley, of Moore's N. Y. brother Hutchinson, of Montreal, brother Ballard, of Georgia, Vt. brother Stone, of Berkshire, Vt.

Yours, in the blessed hope of the advent near.

In behalf of the committee.

E. S. LOOMIS.

Perry's Mills, Clinton Co. N. Y. Oct. 20, 1843.

Letters received to Oct. 29, 1843.

FROM POST-MASTERS.

Eastport Me; N Dixmont Me 1; Williamantic Ct 1; Walpole Mass. 1; Somerset NY 1; Vergennes Vt; Richmond Va; Meredith Centre NH; Ashburnham Mass 1; Saratogo Springs, (Mr Hills paper appears to have been sent every week, we cannot understand why he does not receive it; N Scituate, R. I. 50 cts; Stillwater, NY 1; Saco Me 3; Easton Ms. 1; Perry Me 2; Bradford Vt; Richland N Y 1; Braintree Vt 1; Ridgefield Ct 1; W Randolph Vt 1; Gr Barrington Ms 1; Hubbardston, Ms 1; ditto 1; Brooklyn Ct. 2; Sharon UC; Farley's Roads; Danville NY; Grafton Vt.

INDIVIDUALS.

Maria Leighton 1; I W Fogg 2; books sent; R Ruthinson; J Litch; I G Edson 50 cts; M Beckley; Geo S Davis 1; E L Hammond; W A Garlick; J Weston; G S Davis; J Buck 1; E S Loomis; G W Whiting 1, all right; W Miller 2 et al; E Galusha; T L Tullock.

Bundles Sent.

Joshua Roberts, care of Oliver Wiatt, Dover, NH; J V Himes 9 Spruce St NY; R E Ladd, Cabotville, Ms; J Buck, Sturbridge Ms; J V Himes, Rochester, NY; Mary F Manter, Walpole Ms care of E W Clapp; H A Chittenden, St. Louis.

SECOND ADVENT DEPOTS.

Boston, Mass.—No. 16 Devonshire Street.

Address J. V. HIMES.

New York City—No. 9 Spruce Street.

Address J. V. HIMES.

Albany, N.Y.—(Agent give street and number.

Address S. MILES.

Rochester, N. Y.—No. 17 Arcade Buildings.

Address E. C. GALUSHA.

Buffalo, N. Y.—No. 8 Niagara Street.

Address H. B. SKINNER.

Utica, N. Y.—(Agent will give street and No.

Address HORACE PATTEN.

Philadelphia, Pa.—Nos. 40 & 41 Arcade.

Address J. LITCH.

Cincinnati, Ohio—Third Street, few doors east of

Walnut, south side, add. GEO. STORRS.

St. Louis, Mo.—No. 88 Market Street.

Address H. A. CHITTENDEN.

Louisville, Ky.—Jefferson House.

Address Dr. NATH'L FIELD.

Montreal, C. W.—No. 158 Notre Dame Street.

Address R. HUTCHINSON.

Portland, Me.—Casco St.—address J. PEARSON.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

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J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Letter from Wm. Miller.

DEAR BROTHER BLISS:—It does seem that something ought to be done, if possible, to save from distraction and fanaticism, our dear brethren who are "looking for the blessed hope and glorious appearing of the Great God and our Savior Jesus Christ." I know that our enemy will exult over us in part, if he can draw us into any improprieties of faith or practice. My heart was deeply pained during my tour east, to see in some few of my former friends, a proneness to the wild and foolish extremes of some vain delusions, such as working miracles, discerning of spirits, vague and loose views on sanctification, &c. As it respects the working of miracles, I have no faith in those who pretend before hand that they can work miracles. See Rev. xiii. 13, 14. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Whenever God has seen fit to work miracles, the instruments have seemingly been

unconscious of having the power, until the work was done; they have in no instance, that I can recollect, proclaimed as with a trumpet, that they could, or would work a miracle. Moses and the apostles were more modest than the modern pretenders to this power. You may depend upon it, whosoever claims this power has the spirit of anti-christ. Rev. xvi. 14. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." I know they pretend to prove that men are to have this power unto the end of the world, by Mark xvi. 17. But take the whole passage together, and what does it prove? not that all believers can do these miracles; but that these miracles would follow those who believe. That is, those who believed in the record that God had given, would, in the apostolic age, have a confirmation of the truth of that word, by those miracles which would follow them. The word would be thus confirmed by miracles, performed by prophets and apostles who were inspired to write the Old and New Testament. I see no reason for the working of miracles in this age, "for if they believe not Moses and the Prophets, neither would they believe though one should arise from the dead." Since the apostle's day, none have worked miracles but the anti-christian beast. Therefore when I hear any pretend to this power, I am confident it is but a relic of the spirit of the Papal power.

The discerning of spirits is, I fear, another fanatical movement, to draw off the adventists from the truth, and to lead men to depend on the feeling, exercise, and conceit of their own mind, more than on the word of God. It builds up a spirit of pride and self-righteousness, and thus loses sight of the humbling doctrine, to account others better than ourselves. If all Christians were to possess this gift, how should we live by faith? each would stand upon the spiritual gifts of his brother, and if possessed of the true spirit of God, could never err. Surely the devil has great power over the minds of some at the present day. And how shall we know what manner of spirit they are of? The Bible answers, "by their fruits shall ye know them." Then it is not by the spirit, I think those who claim this power will soon manifest by their fruits that they have another rule than the Bible. I have observed that those persons who think that they have been baptized by the Holy Ghost, as they term it, become more sensitive of themselves, and very jealous for their own glory, less patient, and full of the denunciatory spirit against others who are not so fortunate as themselves. There are many spirits gone out into the world, and we are commanded to try the spirits; and the spirit that does not cause us to live soberly, righteously, and godly in this present world, is not the spirit of Christ. I am more and more convinced that Satan has much to do in these wild movements: he has come down, having great wrath, knowing he hath but a short time, and will, if possible, deceive the very elect.

On sanctification, I have but little at present to say. Sanctification has two prominent meanings in scripture: setting apart for holy purposes; and, being cleansed from all sin and pollution. Every soul converted to God, is sanctified in the first sense. He devotes himself to God, to love, serve and obey God forever. Every one who obtains complete redemption, body, soul and spirit, is sanctified in the second sense. The first kind is, or ought to be now enjoyed by every true believer in Christ. The other will never be accomplished until the resurrection of the just, when these vile bodies shall be changed. We are sanctified in the first sense, through faith, and a knowledge of the truth; and in my opinion, are not perfect, until we are perfect in faith and knowledge of the word of God. Yet many among us who pretend to be wholly sanctified, are following the traditions of men, and apparently, are as ignorant of truth, as others who make no such pretensions, and, not half as modest. I must confess they have to me an appearance of boasting. I would not judge harshly, but I cannot see any reason to believe them any more holy than many others who make no such claims. I would say nothing to prevent any man or woman from living holy; this is what we are all seeking after, and what I expect to attain when Christ shall come and blot out my sins, according to his promise. Acts. iii. 19. I think those with whom I have conversed, who pretend to have obtained this grace, instead of enjoying more than others, labor in their arguments to lower down the standard of holiness to their present capacity; and instead of looking for a blessed hope at the appearing of Jesus Christ who shall change our vile bodies, and raise our capacity to enjoy and adore him forever in an infinitely higher state of perfection, think they are actually enjoying all the promises now; and are not in actual need of any further work of grace being done upon them, to give them a right to the eternal inheritance of the saints. If this be so, and we are truly perfect, sanctified and prepared for our possession in heaven; then, every moment we are debared our rights of entering and taking possession of our inheritance, would be an illegal withholding of us from our just rights of participating in the enjoyment of the will of our blessed Master. But it is not so. We are minors, and subjects of chastisements. Prov. iii. 11—12. "My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Heb. xii. 5—9. "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God deal with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Fur-

thermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live." Therefore let us all be modest, unassuming and god-like, pressing on to the mark, let us not therefore judge one another any more: Rom. xiv. 13. "But judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way." 1 Cor. viii. 9-13. "But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." If my brother is truly perfect in every good work, he will bear with me, and my weakness. Rom. xv. 1. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." 1 Cor. ix. 22. "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." I have not written thus, to condemn my perfect brother, or to call out a reply; he may call one thing perfect sanctification, and I another. If he is perfect, and strong, he can bear my weakness. If he wants contention, it will show he is not perfect, but contentious. I beg of my brethren, to let me follow on to know the Lord, and God forbid that I should call him back. I hope he will not boastingly exclude me from the path he would tread. May God sanctify and prepare us for his own use, and deliver us from the wrath to come. Yours in the blessed hope.

WM. MILLER.

Castleton, Oct. 12th. 1843.

The Second Advent Ship—By a Sailor.

DEAR BROTHER BLISS.—It appears to me that this is a solemn and interesting moment. Everything appears to be perfectly calm and still on the part of the world and church; little is said by them on the subject of Christ's coming. There appears to be a settled apathy and indifference manifested by them, as though it was a settled point that he would not come at present; and indeed it appears as though the Spirit of God had left striving with the poor scoffer, and that nothing more could be done for him. The Second Advent believers are in the situation of a ship, coming in from a long and stormy voyage. First, as she gets almost in sight of the port, it falls dead calm; the sails slat heavily against the masts, and she lies perfectly still on the bosom of the mighty ocean. But what is to be done? Will they give up their watch, and lay down to sleep? No, No. Let us suppose two ships arrive on the coast from a distant land, they have had a long and stormy passage, and are anxious to make the land; and indeed, they are every day expecting to, for their reckoning is almost up, and every appearance indicates a near approach to land. Both ships are ready to go into port in good trim, having got everything to rights in expectation of soon getting in. But now it falls dead calm; and both of them lie perfectly still on the water. Day after day

passes away, and there is scarce a breath of air to cheer their hearts, or swell their sails. For some time both crews are vigilant and prompt in the discharge of all their duties, keeping a good lookout for any appearance of wind that may be seen, and standing ready to take advantage of the least breath of air. By and by, the crew of one of the ships begin to think that it is of no use to be at so much pains to go on with all their duties in a dead calm; and now you may see them lying about decks, some of them fast asleep, and others dozing; if you speak to them, they will scarcely answer you. Now it is night, and they have neglected to set a watch; the last one that was on deck reported that there was not a breath of air, nor any signs of any; and so they have all turned in, and are fast asleep. But look yonder! see that little cloud rising; it grows larger and larger, and as it rises higher, a breeze rises with it. The other ship's crew are on the lookout; and as the breeze strikes them, they trim their sails to it, and they begin to move through the water. The breeze increases to a gale, and as it comes sweeping on after them, they seem to fly like a bird of the air. The gale increases to a hurricane, and the elements are all in commotion; the thunders roar, the vivid lightnings flash, the sea that lately was so calm and smooth, is now lashed into fury, and as the giant surges come sweeping on after her, it seems as though her destruction was inevitable. But in the height of the storm, the watch gives the glad signal, light ho! and every heart leaps for joy at the sound, well knowing that it is the long looked for light that is to guide them to the desired haven; the ship is kept right for it, and soon the water grows smoother, a pilot boards them, takes charge of the ship, and in a short time she is at anchor, and the crew are safe in the bosom of their friends. But what has become of the other ship? When the breeze struck her, the crew were all asleep, and her sails all took aback. As the breeze increased she began to move slowly through the water; some of the crew awoke, ran on the deck, saw the change in the weather, and called for their shipmates; but with their eyes blinded by the lightning, they scarce knew, in the confusion and darkness, what to do; and before anything could be accomplished, the gale increased, her masts were carried away, and she left an unmanageable hulk; and at length was driven upon the rocks, and perished with all her crew.

Here now is the advent ship; she has been a long time on her passage, and from time to time she has encountered bad weather; and in two or three gales which she has weathered, has lost some men, but at length has arrived almost in sight of the port, and is daily expecting to make the desired haven of rest. But where are we now? in a dead calm; our ship lies on the bosom of the treacherous ocean, and scarce a breath of air to swell her sails. From the appearance of things we have reason to fear that the elements are gathering together for an awful storm; and who shall say that it will not be the one that will carry us safe into the long looked for harbor, if we are only found on the look out, and ready to trim our sails to the breeze. But suppose that like the other ship's crew, we give up our watch, and lay down to sleep; and this fearful storm comes upon us unawares? have we not reason to fear that while it conveys the watchful into port, that it will send us down to perdition? Is God's word written in vain? When we are told so

many times to watch, did the Savior speak in vain? oh then, let us be on the watch, let us stand, having our loins girt about with truth; and now having done the will of God, let us hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ. If storms or persecutions arise and threaten to destroy us, let us endure to the end; for as it was with the disciples when they were crossing the sea, and a fearful storm came upon them, and they almost despaired of being saved; just as they were ready to give up, the blessed SAVIOR stepped on board their boat, and immediately they were at the land whither they went. So will it be with us, perhaps, while an ungodly world are scoffing at and deriding us, and raising a storm of persecution against us, the blessed Lord will come, and then immediately we shall be at the long looked for haven of rest. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Lord be.

B. J.

Letter from brother A. Reinhart.

MY DEAR BROTHER BLISS.—Although not personally acquainted with you, yet being (as I trust) a pilgrim bound for the same happy home, I have taken the liberty of addressing a few lines to you, to communicate a thought that occurred to me while reading the 24th of Matthew. Christ says in the 14th verse, And the gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. I would like to ask what is it that has been usually preached; has it been the gospel of the kingdom? I answer no, it has been the gospel (or glad tidings) of salvation through Christ. I think that there is a difference between the gospel of salvation and the gospel of the kingdom; as a proof, I turn your attention to Colossians 1 chap. and 23 verse. "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven, &c. Now I believe if Christ meant in the 14th verse of the 24th chapter of Matthew, the gospel of salvation that the end would have come in Paul's days. Since all are aware that no such event has taken place, we must apply it to where I think it belongs, namely, to the preaching of the Second Advent at hand, which is truly glad tidings to all that are looking for their Savior. When the thought first struck my mind, I felt unspeakably happy to think that the glorious gospel of the kingdom is rapidly spreading over the length and breadth of the earth, that soon we shall hear the seventh angel sound, and we shall be able to cry, the kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign forever and ever.

Oh blessed and glorious thought. Even so, come Lord Jesus, come quickly, is my sincere prayer.

My dear brother, if I may be allowed to use the expression, I bless God that he ever put it into the hearts of his dear children to come to this place and preach the glad tidings of the kingdom. I believe that it has been blessed to the good of my soul. I cannot look beyond next spring. If the view that I have taken of this verse meets with your approbation, I shall be glad to have it communicated through your paper.

We have been greatly blessed in this city by

the efficient labors of brother Mathias for the last two weeks, he leaves this place to day for Long Island. We had a glorious meeting last night, when some four or five got up and testified to the goodness of God in forgiving sins; Glory to God. Yours in the hope of the glorious gospel of the kingdom.

ABRAM REINHART.

Albany, Oct. 16th, 1843.

An Extract.

Behold the Day Cometh

That shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble, and the day that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch. While attending the meetings, I have become acquainted with a good many who are looking for their returning Lord. To them I would say, be patient, brethren and sisters, the coming of the Lord draws near. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. O that holiness might be written on our hearts and our lives, that we might be prepared to stand the burning day. When at the sound of the mighty trumpet, the green turf graveyards, and tombs of marble will give up their dead, and the earth will no more cover the slain; when Daniel will stand in his lot, and all that sleep in Jesus will God bring with him. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power. Yours in glorious hope.

DAVID BATES.

Blanford, Oct. 9th, 1843.

BIBLE PREACHING.—The Christian Reflector bears the following testimony to facts which show how dangerous it is to follow the popular theology of the age. Commentators are taking the place of the Bible, and, in the words of an experienced theological Student, "they are doing what the rabbins did in the time of Christ, making void the commandments of God by their tradition." But let us hear the Reflector:

"We have in this age too little *Bible preaching*, and in its stead too many moral essays, philosophical disquisitions, and hortatory harangues. There is so little scriptural truth, of *real gospel*, in many sermons, delivered by men who doubtless intend well and desire to do good, that the conviction is forced upon us that the preachers themselves are quite unapprized of the exhaustless treasures which the Bible contains. They are so superficial in the presentation of its truths, they manifest so little interest or enthusiasm in their weak attempts to expound and enforce them—or they have so much philosophy and metaphysics in their sermons, that did they not announce a text from the Bible, the hearer would hardly be reminded that such a book was in existence, or if so, that it was a book of any remarkable value. This is one reason, doubtless, why the Bible is so little read by Christians generally, and why their knowledge of its doctrines is so superficial. If they have made that word their 'choice,' and 'lasting heritage,' they certainly do not show that in this, their

'Noblest powers rejoice—
And warmest thoughts engage.'

And are we not correct in saying that it is not the tendency of many of the sermons to which they listen, to lead them to that word, or to inspire them with a desire to search its hidden treasures, and drink from its living springs?

"We are aware that a demand exists and prevails, indeed, to a wide extent, for preaching which is original, novel, exciting. Certain semi-infidel, 'transcendental' preachers, in this community, are said to be very popular. The simple word of life should satisfy the minister whose object is to honor God and prepare sinful men for a heaven of holiness; and it should not discourage him, or induce him to resort to unhallowed measures of any kind, because Bible preaching is unpalatable to the multitude. It is this only that will feed the Christian;—it is this only that will convert and save the soul."

Letter from Brother J. Turner.

DEAR BROTHER BLISS :—I have deferred giving the Advent brethren an account of myself until now, in hope that I might have something good to write: but alas! the storm gathers most rapidly, and I solemnly fear that there will be but few, if any more sinners saved. Every day's observation shows us the last and striking token of the world's harvest. The church and ministry are fast becoming lovers or haters of the blessed hope of the kingdom now, and thus the wheat is being prepared to be gathered to the barn, while the tares are being bundled for the fire. O may my Advent brother and sister see, that the Advent host is one, the opposition are in bundles, each sect according to their peculiarities oppose themselves in common opposition. May the Lord help you and others, that can write, to lay these things before the dear brethren.

I wish to say, through the Signs of the Times, to those whose servant I am, that my address is South Paris, Me., and also to present my thanks to those dear brethren and sisters who have assisted me by their liberal aids. May we all meet in the new earth and be blest.

To the brethren in Portsmouth I would say, should time continue, and the Lord permit, I will spend Sabbath the 5th of November with them, and the following Sabbath in Boston. Nov. 2, 1843.

Keep aboard of the Old Ship.

BROTHER BLISS :—This is what is said by many who are unfavorable to the Second Advent doctrine, and who are saying in their hearts "my Lord delayeth his coming;" who say they will keep on board of the old ship, meaning the church, if she goes down with all on board. Now I will not agree to this, but if I see the old ship sinking, I will jump on board the life boat, if she does bear another name. I have been on board of the old ship for a number of years, and when I first signed her articles of agreement, I thought her voyage was to be very long, until a man on board of another ship sailing with us, climbed up to the mast head and hallooed, land ho! which made me feel uneasy, and so I began to inquire who he was, when the reply that I received was, that he was an old numb head, that sailed before the mast. But his voice made a visible stir on board of our ship, so some of our officers began to climb the shrouds

and look eagerly for the land, when to their astonishment (for they did not have much confidence in the man that first sounded the alarm) they saw the land all in sight, and immediately gave the alarm, and looking on the chart found they had passed the last light house. But their superior officers commanded them to desist, or they should dine for the future in the fore-castle; but some continued to cry land, and went into the fore-castle to get their bread. And the chief mate was turned out of office and lodged in the fore-castle; and a few were weak enough to renounce the fact for the sake of getting into the cabin, for ease and pleasure. And some have taken the new life boat, and are sounding the cry to other ships. But I am so near to the land I think of staying on board of the ship till I get into port, unless I see she will go down, and when she begins to sink, I will leave her. But I do not know but they will throw me overboard, if I do not leave, for my noise by crying land exceedingly annoys some of the officers and crew; and not only that, but I have added one more article to the articles I signed when I went on board; and therefore I am considered a transgressor, and they think my ways will be hard. There were twenty five articles to the agreement which I signed, and I added this, "I believe we shall get into port this year," and the very idea of getting in, pays me well for all the browbeating and scoffs I receive. The old ship leaks badly now, and I keep my life preserver buckled around me so to swim if she sinks. Look up, brother sailor, we are almost into port; we will soon furl our sails in that beautiful sheet of water, shut in by the mountains of glory. There we will greet our friends and neighbors, our parents and children, those loved ones that we have pressed to our bosoms, and saw them lay in the agonies of death; we have thought much about them, and we shall see them there. O happy thought! It is a "purchased possession." The price it cost the purchaser, every one knows. Now having purchased it, he has gone to prepare it—to set it in order—to lay out his skill upon it. O what a place Jesus will make. Not only what is in heaven should attract us to it, but what is not there; and what is not there? There is no night, there is none of its darkness, its damps, its dreariness, and no moral night—no error—no misery—no sin. "The glory of God doth lighten it, and the Lamb is the light thereof." No need have they of other light. This shines everywhere, on all. And "no more curse," "no more death."

The last enemy is overcome at last. Each, as he enters the port shouts victoriously, "O death—O grave, where is thy victory." Neither sorrow nor crying, neither shall there be any more pain, no expression of grief, for the former things are passed away; and what becomes of tears? Are they left to dry up? Nay, God wipes them away. And this is a sure sign they will never return. What is there, since there is no night? Day is there, and there is the blessing that maketh rich; and since no sorrow, joy, "fullness of joy." "An exceeding and eternal weight of glory." Dear friends, listen to the midnight cry which is sounding through the length and breadth of our land. Arise and trim your lamps, and see that you have a good supply of oil, for the Bridegroom will soon come, and may we all share a happy lot with the blest in heaven. Yours in the blessed hope. G. S. DAVIS.
South Berwick, Me. Oct. 25th, 1843.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 8, 1843.

JESUS OUR ONLY PATTERN.—God in his wisdom has given us for our example, the pattern of a perfect man. Jesus was tempted in all points like as we are, and yet without sin. He kept the law perfectly. We are therefore not left in the dark, with only fallible men for our guide. But we have one after whom it is safe at all times to follow, one who can never lead us out of the way, and whose example will always conduct us in the path of holiness. Had we been left with none but man for our example, we should be, in following such a guide, in continual danger of erring. The best of men have at times gone astray; it is not therefore safe to follow any man, only as such follow Christ. In following men, we cannot be always assured that we are right, only as we see that they follow our blessed Savior. It is therefore better to look directly to Christ and be guided by him alone. We are to see how he walked, and how he lived, and then we should go and do likewise. When he was reviled, he reviled not again; and returned good for evil; he went about doing good; his days were spent in acts of love, and his nights in prayer. It was said of him, "He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and a smoking flax shall he not quench, till he send forth judgment unto victory." Isa. liii. 2—12. "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare

the sin of many, and made intercession for the transgressors."

Such was the character and the example, of our Savior. If we walk in his footsteps we shall have an abundant entrance into his everlasting kingdom. But if we follow not Christ we can have no part or portion there.

COME, NOW, AND LET US REASON TOGETHER, SAITH THE LORD. The service of the Lord is a reasonable service, and commends itself to the reason and good sense of all the family of Adam. God requires nothing of his children without a reason, and though we may not always be able to see it in this life, yet we may rest assured that Infinite wisdom will do nothing without a reason. We therefore find that God invites his children to exercise their reasoning powers, Isa. i. 18—20, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Samuel said to the children of Israel "Now therefore stand still that I may reason with you before the Lord, of all the righteous acts of the Lord which he did to you and to your fathers."

Isaiah says, xli. 21—24, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you." We are required also by the apostle 1 Pet. iii. 15, 16, to be "ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ."

We are however to be careful that we set not up the wisdom of this world in opposition to the requirements of God, for it is foolishness with him. God is mighty in strength and wisdom, and in wisdom has he created all his works.

But the wisdom of the wise men shall perish; the understanding of the prudent shall be hid, Isa. xxix. 15, 16, "Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" 1 Cor. i. 19—29, "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For

the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

We are told that the fear of the Lord is the beginning of wisdom. And we are commanded to look for that wisdom which cometh down from above, which is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. If we are guided by that wisdom which is from above we shall be actuated by the dictates of true reason. We should therefore ever pray for an enlightened reason and that wisdom which God alone can give.

OUR MOTIVES of action should always be right; but the correctness of our motives will not always be a sufficient excuse. Some seem to suppose that if our motives are honest it matters little what our actions are. We were astonished a short time since in conversing with a man for a violation of the Sabbath, to hear him excuse himself with the plea that his object was good. If the goodness of our motives were all that is required of us, it would follow that our motives would be a sufficient guide. God has, however, in his wisdom, given us his word, which is a sufficient rule of faith and practice; and as God has given us that, we are bound to make ourselves acquainted with his will respecting us, and live accordingly.

THE DOWNWARD TENDENCY OF MAN. It has been correctly remarked that when nations become corrupt they never rise again. The whole history of the world without an exception, is an illustration of this truth.

Individuals may again attain to moral excellence, but history does not furnish an example where a nation or community has once fallen and again attained the height of her previous glory. Thus Babylon, Persia, Grecia, and Rome, successively arose to power and greatness, by slow and steady steps; but on reaching the acme of their fame, they never remained stationary. Luxury led the way to effeminacy and immorality, they entered their downward course, and never rose again. And now their greatness is like a vision of the past. The kingdoms of Europe also, the toes of the image, are fast sinking in morals, again to heathenism. Even our own country has fallen far from the proud height which a short time since she occupied; and is sinking fast in the sins that hastened on the ruin of Sodom and Egypt.

The religious world are not exceptions to the same truth. The 7 churches of Asia, which once shone as lights of the world, have long since had their candlesticks removed out of their places. Africa, once resplendent with the light of the gospel, has had her

light long since extinguished. The brightness of Christianity in Europe, is also greatly dimmed. The church of Rome has manifested to the world her entire rottenness; and the church of England, our mother church is making rapid and fearful strides towards a union with the Church of Rome. The various dissenting denominations in Europe have lost the purity and piety they once possessed; Germany, the birth-place of the reformation, is again almost devoid of practical godliness, and is sunk into Rationalism, Socinianism, Transcendentalism, and German Neology. And even the church in Geneva, which once echoed to the voice of Calvin, has become a Socinian church.

When we turn our eyes to the American churches, we find them fast following in the wake of the theology of the old world. Many of our most popular clergy boldly and openly doubt whether the body will ever be literally raised from the dead. They also deny a personal advent of Christ and literal burning of the world. They have made many and sad departures from the faith once delivered to the saints; and yet the churches are not alarmed, they still fold their arms in lazy lock, and slumber over the desolations of Zion.

We thus find in taking a view of the whole field which is the world, that the tares are growing with the wheat in greater luxuriance and rankness than ever; that the nations of the earth and the churches have all attained their height of moral greatness, and are progressed far in the descending path, never to rise again. The field has also been all occupied, so that there are no nations to arise and take the places of those whose setting sun is now declining. Therefore, reasoning from the past, the moral indications of the world show us that we must be near that point when the kingdoms of this world will reach the end of their existence—when the stone cut out of the mountain without hands will smite the image on its feet and break it in pieces, that it may become like the chaff of the summer threshing-floor, and no place be found for them. Then will the God of heaven set up a kingdom which shall never be destroyed, but shall continue forever, even forever and ever.

☞ The Post Master of South Reading, Ms. has sent back five Nos. of this paper directed to Steven Dow, or Dover, saying there is no such person in that place. We state this, as the paper is paid for in advance, and the one to whom they were directed, is probably disappointed in not receiving it. If we can be informed of the true address, the paper shall be forwarded forthwith.

We also received seven papers returned the last week, and no clue as to the post office, or person from whom they are returned. We are forced to believe that many of our subscribers are disappointed in the receipt of their papers, because they are returned or diverted from their course by those who hate the doctrine.

DIGNIFIED CONTEMPT.—A few days since we gave one of brother Jacob's papers to a clergyman in one of the Worcester cars. He looked at the title, "The Coming of Christ," and then laid it on the seat before him, and rested his feet upon it.

If I omit reading a portion of the Scriptures in the morning, nothing goes well with me during the day.—*Sir Matthew Hale.*

From the Midnight Cry.

The Home of Wm. Miller.

Having occasion to pass from New York city to New Hampshire, I went by steamboat up the Hudson to Troy, and thence by the Champlain canal to Whitehall, a busy village at the southern extremity of Lake Champlain.—Brother Miller's residence is in the north part of the town of Hampton, about six miles from Whitehall, and one mile from the Vermont line, on the road to Castleton and Rutland. He is thus, by neighborhood, as well as previous residence, linked to the Green Mountain State, more closely than to New York. It was Saturday forenoon, when we passed over the rough road, and stopped at a one story red house, where a Post Office is kept. It is the residence of Wm. F., oldest son of brother Miller, P. M., at the office, which, for distinction, is called Low Hampton. He was not at home, but one of his little daughters told us the residence of her grandfather was in sight on the hill. Without waiting for her to point it out, I easily recognized it—from previous description—among the good-looking farm-houses in sight. It was not the largest or handsomest. The back part of it only, which is painted red, could be seen. It is two stories high.—the northern front and ends are painted white. On the way we passed the small plain meeting-house of the Baptist church, to which brother M. belongs. At the gate of his hospital mansion, we met a young man in a wagon, with crutches by his side, whose round open countenance showed him to be a son of Wm. Miller. His name is Robbins, and he is the one who sometimes occupies the shoemaker's bench. He gave us a cordial invitation to enter. Three visitors were already in the house, to whom myself, wife and child being added, made a number which we feared would be burdensome. We soon found ourselves perfectly at home, though we had never before seen one of the family but its venerable head. The next day five other visitors arrived, one of whom was a lady from Iowa, and three from Vergennes. The day was very stormy. We went to the place of worship and found a congregation consisting of fewer persons than we left at the house. The preacher, brother Increase Jones, gave us a plain, practical sermon on the text: "The end of all things is at hand; be ye therefore sober, and watch unto prayer." In the afternoon we opened the Scriptures, and tried to pursue the Apostolic method in speaking of Jesus and the resurrection.

On our way from meeting, after referring to the number of guests, we asked Robbins if they usually had as much company, "Pretty nigh," said he; "I wish I had kept count of the number of visitors for the last six months."

"Did they come in such numbers, when brother Miller was sick?" we inquired, "It seemed to make but little difference," he replied. We just then passed by the open carriage gate, into the spacious enclosure at the west end of the house. "It seemed the hardest task," he proceeded, "to make friends understand that it was not friendly to visit a sick man in such numbers. I have had to stand here and keep people out of the house, and sometimes there were six asking admission at once."—As it was, I have no doubt company added weeks to his sickness and dollars to the doctor's bills. I afterwards learnt that the expenses of his sickness were \$100.

Our readers have now an idea of some of brother Miller's expenses, when at home. Let

us try to get a glimpse at his wealth and resources. Twelve years ago, he was the owner of about 200 acres of land, less than half of which was capable of cultivation, yielding a liberal return to hard labor. No one who knows with what energy, diligence, and firmness, brother Miller has prosecuted the labors he seems to have been raised up to perform, will need to be told that he is a man of industrious, temperate, and frugal habits. Such a man, in such a place, with a help MEET FOR HIM, could not be poor and thriftless. Twenty-five years ago, he built his house. Other buildings were erected as they became necessary, but none within the last dozen years, except a bee-house and a small plain shed, or boiling-house, where food is prepared for his hogs. He showed us his home farm, consisting of ninety-six acres, lying wholly on the south side of the road. There is some common wall upon it, but the moss-grown, weather-beaten stones unanimously contradict the foolish and malicious lies which have been told about its recent origin. He also owns a rough tract of fifty acres, north of the road, and twenty acres of interval, a little distance to the east. When he let out his farm to his son, he sold him \$500 worth of stock, and has since sold seventy acres of land to his son-in-law. What he has thus realized, and \$100 yearly for the use of his farm, have enabled him to meet the expenses of travelling, printing, and giving away books, company, sickness, &c. For six years, from 1831, he was lecturing a great portion of the time, and received nothing but two half dollars. Since then, his travelling expenses have usually, though not always, been paid.

He has brought up eight children, two others having died in early life. His whole family, like Job's, originally consisted of seven sons and three daughters. Four of them are now in the house with him, and two sons are at the West. As a specimen of the fertility of his farm, he showed us a potatoe weighing two pounds seven ounces. While contemplating this lovely family, and their plain, but comfortable dwelling-place, equally free from the marks of wasteful neglect, or extravagant expenditure, I saw as never before, the folly and malignity of those falsehoods which have been so industriously told about them. Look at them.

A diligent student of the Bible tells us he finds prophetic periods reaching down to the resurrection, (which, we are divinely assured, is the second coming of Christ,) accompanied by the promise that the wise shall understand. "Nonsense," cries one, who must stand at the judgment seat of Christ, "Mr. Miller is a man of property, and he holds on to it."

"But won't you please to look in the Bible, and see the evidence that these periods are just running out?"

"Humbug," says another, who must give account for the manner in which he treats that message from heaven, "Mr. Miller is building a solid brick wall round his farm."

"But will you not consider and discern the signs of the times, which show that the kingdom of heaven is nigh, even at the doors?"

"It is all a money-making scheme," says a third, who must soon give up his stewardship, "Mr. Miller is putting up some large buildings in New Haven, and he has a barrel of jewels in his house, which have been given him where he has preached."

The amazing stupidity of these fictions, almost hides from view the malice which invented them. But when we look at his wife and daughters, to whom a husband's and father's reputation is as the apple of the eye, we begin to feel them as a personal injury, though they are nothing, in this view, in comparison with the public mischief they occasion.

Brother Miller's faith remains unwavering. He said he should be happy if he felt as sure of heaven as he did that he had the truth on the prophecies of Daniel.

His eyesight is improved since his sickness, so that he now uses spectacles which he had laid aside as being too young several years ago. He reads the small Polyglott Bibles with the greatest ease. He is a diligent reader of Second Advent papers. After he has received one, he seldom lays it aside, till he has become acquainted with all its contents. The rest of his reading is nearly confined to the Scriptures. He is able to write freely, and it requires no small share of his time to attend to the numerous letters he receives. We hope the readers of the Cry will hear from him soon.

He starts early next week (Providence permitting) on his way to Rochester, Lockport and Buffalo. It will be necessary for one of his sons to accompany him, as he is not strong enough to travel alone.

We were interested in seeing his old family Bible, which cost \$13.50, and his quarto copy of Cruden's Concordance, which was originally purchased in 1798, for \$8. These two books were almost the only ones he looked at while preparing his lectures. A clergyman once called at his house in his absence, and being disappointed in not seeing him, wished the privilege of looking at his library. His daughter conducted the visitor into the north-east room, where he has sat so many hours at his ancient desk. Those two books, and no others, lay upon the table. "That is his library," said she. The clergyman was amazed. Her remark was strictly true, as far as theological writings were concerned. He never had a commentary in his house, and did not remember reading any work upon the prophecies, except Newton and Faber, about thirty years ago.

When we spoke to him about the stories in relation to his property in New Haven, he pleasantly remarked, that those who believed them could easily satisfy themselves, for he had sold to brother McDonald, of Williamsburgh, near New York city, all his property, real or personal, out of Whitehall, for \$5, and the purchaser had offered to give half of it to any one who would find any.

Monday afternoon, we reluctantly took leave of this peaceful spot, which had been our pleasant home for two days, rejoicing that calumny could there find no truthful basis on which to found its reckless and cruel assertions.

N. SOUTHDARD.

Castleton, (Vt.) Oct. 23, 1843.

Death of Tutor Dwight.

We have to-day to perform the melancholly duty of announcing the death of Mr. John Breed Dwight, a Tutor in Yale College, caused by one of those unfortunate freaks which agitate the younger members of Yale College after their admission to the institution. Immediately after the commencement of the present academic term, some young rowdies of the advancing classes were paying their respects to the Freshmen in a course of instruction prohibited by the

rules of the institution, which Tutor Dwight with others attempted to suppress. In the performance of this duty, he seized a young man named Lewiss Fassitt, of Philadelphia, and was in the act of drawing him to the light in order to recognize him, when Fassitt drew a knife or dirk, of some kind, and gave him three successive stabs near the groin, and almost penetrating the femoral artery, which would have been instantly fatal. Tutor Dwight has been suffering ever since, and notwithstanding all the exertions of the Medical Faculty and the kindest assiduity of his family and friends, a fever ensued, which, after intense suffering, has terminated in death.—*New Haven Herald.*

PUBLIC MORALITY has of late sustained such severe shocks by the occurrence of many crimes, of which some have never been traced to their authors, and others have never been punished, that anxiety may be justified at every appearance of indifference to the guilt of such enormities.

YALE COLLEGE, the glory of our State, and the first or second in general estimation amongst the literary institutions of our country, has been the scene of an act of wretched homicide, not to say of murder, in the dark. One of its officers, a descendant of its noblest ornament, is stabbed with three successive wounds in a part where each was likely to prove fatal. After lingering a short time, he dies; and the students of the College, young gentlemen from all parts of our land, the representatives of its best families, and the future occupants of its bar, its pulpits, and its seats of education, are met to express their judgment and their feelings. A committee is appointed, embracing members from the north, the south, the east and the west. After a short consultation they report a preamble and resolutions which are passed unanimously.

"Whereas," begins the preamble, "we are called in the all-wise Providence of God, to mourn the melancholly death of Mr. John B. Dwight, late Tutor in this Institution, and much esteemed both as a gentleman and a Christian." A reference to the Supreme Providence is always just; but if ever it might have been omitted, or should have been accompanied by some explanatory addition, it was here. Is this all? A call of Providence only, like any other death?

"And whereas," proceeds the preamble, it is feared that his death may have been hastened by a wound inflicted upon his person, whilst in the discharge of his duty as an officer of the College." It is feared! Could none of the students of Yale College form an opinion? a wound inflicted! There were three wounds in the groin, close by the femoral artery! His death may have been hastened! Were not these wounds the original sole cause of his sickness and his death?

The first resolution is a proper expression of condolence; the third concerns the publication of the proceedings; but the second is as follows:

"Resolved, That whether or not it shall hereafter appear that the death of Tutor Dwight was caused by a wound inflicted upon his person from a late member of College, we, as a body, do and will frown upon any individual of our number who shall be known to wear about his person a deadly weapon of any description."

This is the language of the regret and horror with which the students of Yale College are penetrated on this occasion. They know nothing of the fact. The cause of death may hereafter appear to be one thing or another. Wheth-

er the cause were the three wounds or not, the guilt of him who inflicted those wounds was precisely the same; and the transaction would lose none of its blackness, though neither of the wounds had been necessarily mortal: for each of them might have been. In language of such extreme caution, we may ever suspect a design in a deviation from the common use of prepositions in good English. What is "a wound inflicted from a late member of College" or any other ruffian? But the occasion is sufficiently met, in the judgment of the students of Yale College, by a declaration that they, as a body, do and will frown upon any individual of their number who shall be known to wear about his person a deadly weapon of any description." No detestation of the crime! No shuddering at the scene of bloodshed! No thought of the honor of their institution! No pain at the follies which led to the homicide! No expression of pity for the offender! No, but they frown on him who wears a deadly weapon! The past use of it stirs up no feeling. But he who wears it hereafter will be frowned upon!—*Hartford Courant.*

Obituary.

Departed this life, in Acton, Me, Oct. 7th, Bro. DANIEL WALDRON, aged 45. The subject of this notice experienced religion when about twenty years of age; since which time he has been enabled to show forth the principles of pure religion, by a well ordered life and godly conversation. It seemed to be the main object of our departed brother, to build up the cause of his glorious Redeemer, and do good to his fellow men. Often have we heard his voice in the public congregation, while the tears were falling from his eyes, exhorting his brethren to be stedfast in the truth, and also inviting sinners to come to the Lord. But not only by precept did he proclaim the good of religion, but by his example before the world, in which he exhibited the sobriety and godly deportment, which so highly becomes the Christian character. His doors were ever open to receive the saints, and it seemed to be his delight to receive his preaching brethren, and supply their wants. For more than a year past he has been confirmed in the doctrine of the Second Advent of our blessed Savior this year, and has spared no pains to disseminate this glorious truth, and to wake up the church and the world, to the importance of being prepared for the solemn event; and no doubt but many will rejoice in eternity, that they were brought to the knowledge of the truth through his instrumentality. His last sickness was short and distressing, but that religion which he so often recommended to his friends and the world, supported him in the trying moment of dissolving nature, and he died in triumph of faith. He not only manifested a willingness to leave the world, but longed for the time of his departure to come; and said to his friends, that he could say, in the language of the poet, O quickly come, quickly come, I long to sing hosannah. On Friday evening, about half past ten, he appeared to be dying, and the family were called to his room, to see him, as we expected, breathe his last; and while we were looking upon him he broke the solemn silence with an exclamation of Glory to God! all is well, ye saints of the Most High! He continued to praise the Lord for a few minutes, so as to be heard in every part of the house. When asked in respect to his belief in the

coming of the Lord this year, he answered that he was firm in the faith, and though we should be parted for the present, yet we should soon meet again in a better world. Those who were with him in his last moments could well say, let me die the death of the righteous, and let my last end be like his. The glory of God seemed to fill the room, and about half past twelve, Saturday, Oct. 7, his happy spirit took its flight from this world of pain and death, to join the ransomed around the throne of God. On Monday following, at his request, a discourse was preached by the writer, from 2 Timothy ivth. chap. 7th and 8th verses, to a large and solemn congregation. May the Lord prepare us all to meet him in the world of everlasting blessedness, Amen.

JOSEPH SPINNEY.

P. S. The Christian Herald will please copy.

Obituary.

Died in this town on the 10th inst., Maria, wife of Isaac Newton, and daughter of Ralph and Lavinia Rice, aged 23. She experienced religion at the age of eleven years, and for about one year she has been a believer in the Advent doctrine. During her last sickness, which was ten days, a considerable part of the time she was under clouds and darkness in regard to her acceptance with God; but the day before she died she was exceedingly happy, and said to the writer of this, "Now F. you may go and tell all my friends I am happy; I am going to heaven. Go and tell my brothers and sisters to prepare to meet me there. Be faithful and warn them from me; O how can I bear the awful thought that any of my brothers should be left out; and now you may go home; go to work, don't build any more houses." (the writer had been to work on a house for one of his neighbors) "O if those who are building houses only knew that they were building them to be *burned up*, they would leave off and prepare for the *coming of Christ*. O don't work any more for them, but work for God; sound the midnight cry; O prepare for the coming of the Lord! he will soon be here." Such was her language till her strength failed; and we feel she has fallen asleep in Jesus; and we mourn not as those who mourn without hope, for we believe Jesus Christ will soon come, and those who sleep in Jesus, when he shall come, God will bring with him; and we feel our separation is very short. O what a consolation this blessed hope gives the mourner. Yours in the hope of 1843.

RALPH RICE.

Hubbardston, Oct. 23d, 1843.

MR. MAFFIT, THE CELEBRATED METHODIST REVIVALIST. On the 8th inst. we happened to be in Cincinnati, on business; and understanding that Mr. Maffit, the famous revivalist, was to preach at night in the Wesleyan Chapel, we attended. We expected to witness a rare specimen of oratory and gesticulation, if not of logical tact and Scriptural demonstration. But, oh! how we were disappointed. A few stale anecdotes, related with an air of levity, and accompanied by all the light, airy, and theatrical gestures of a modern stage player, made up the scenes of his platform (for he did not go into the pulpit) exhibitions. On casting our eyes around on the large mass of admiring spectators, we were forcibly reminded of the appropriate language of Pollok,

"The honest seer, who spoke the truth of God Plainly, was left with empty walls; and round The frothy orator, busked his tales In quackish pomp of noisy words, the ear Tickling, but leaving still the heart unprobed, The judgment uninformed,—numbers immense Flocked, gaping wide, with passions high inflamed; And on the way returning, heated, home, Of eloquence, and not of truth, conversed— Mean eloquence that wanted sacred truth."

Xenia Reformer.

THE FOUNTAIN-HEAD OF POPEY. What is the fountain-head of all the Roman Catholic system? Is it not human tradition? Is it not the assumption of the authority of God, by putting a controlling interpretation on his word? Does not "the man of sin, as God," thus "sit in the temple of God?"—Is not the pope justly called "anti-Christ," and popery, "anti-Christian?" because, holding the fundamental facts of redemption, he defeats and frustrates their true scope and purpose, just as the tractarians do; and that with such show of learning, such skill and under such fair names, that the world is made to believe that it is the doctrine of Christ? Yes, as Pagan Rome was Satan's work constructed with the same materials, commixed and incorporated with the gospel of Christ.—What the tract writers are constructing now I need not say. Popery has only long carried out what they are beginning amongst us. The first principle of our authors, as of popery, is tradition, a joint rule of faith.—*Bishop of Calcutta.*

EPITAPH OF DR. GALE. This inscription is copied from a monument in the *grave-yard* of Killingworth, Ct.

"In memory of Dr. Benjamin Gale, who, after a life of usefulness in his profession, and a laborious study of the prophecies, fell asleep May 6th, A. D. 1790, age 75, fully expecting to rise again under the Messiah, and to reign with him upon the earth.....I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and mine eyes shall behold him."

It appears by this inscription that Dr. Hale was a believer in the ancient doctrine of the Millennarians, a name given to those who believe that the second coming of Christ will precede the millennium, and that there will be a literal resurrection of the saints who will reign with Christ on earth a thousand years. This was the belief of pious persons, at the time of the first settlement of New England, even as late as the great earthquake, many Christians were looking for and expecting the second coming of Christ.—*Ct. Historical Collection, p. 530.*

A FOURTH PARTY. A new paper, entitled the "New York Citizen," has been started, advocating the formation of a new party, to be entitled American Republicans, with the special object of opposing the encroachments of Popery and other foreign influence. The Journal of Commerce appears to give it countenance.

THE VATICAN. The Vatican, in the "Eternal City," is more than 1,000 feet long, nearly 300 feet wide—contains eight grand staircases, and two hundred smaller ones, twenty courts, and 4,422 apartments, and a library of 387,000 printed volumes, and 23,000 manuscripts. So says a foreign correspondent of the New York Tribune.

The Cause at the West.

DEAR BROTHER BLISS.—I have just returned from the West, and at the request of Bro. H. B. Skinner I write a line for him. Bro. S. has opened a "Second Advent" Book room at Buffalo, and the cause looks prosperous. I spent the Sabbath there with him, he preached in the M. P. Church to attentive congregations; in the evening several rose for prayers.

I left Bro. Fitch in Cleveland; he had made arrangement to hold a series of meetings in Oberlin; the brethren in Cleveland and in that vicinity are strong in the faith looking for the blessed hope and glorious appearing of our Savior.

I have for the space of more than six months been preaching the kingdom of God at hand. I have traveled several thousand miles, and have reason to believe my labors have not been vain; to God be all the praise; I am still strong in the faith, glory be to God, my prayer is, come Lord Jesus, come quickly.

Yours in the blessed hope,
Worcester, Sept. 28, 1843. WM. E. DERSEY.

The Seven Times.

"Jerusalem," says our Lord, "shall be trodden down of the Gentiles until the (seven) times of the Gentiles be fulfilled." There is a definite period fixed for Gentile rule, and the oppression of the Church of God. See Lev. chap. xxvi. God's threatening is, that he would break the pride of his people, and that he would punish them SEVEN TIMES (in addition to all they should be punished prior to that long time, and before it should commence) for their sins. The punishment of Israel is four times repeated, to express the certainty of it. What are we to understand by "SEVEN TIMES?" One time (as is allowed) being 360 days, seven times will be 2520 days. As the nature of the subject will not admit of their being regarded literal days, the only alternative is that they are prophetic days—that is, meaning so many years, according to the prophetic style of Daniel and the revelation of St. John—2520 years. But when must we commence this long period—the times of the Gentiles? The proper answer seems to be, when the independence of the kingdom departed from Israel, and the land of Canaan became tributary to the Gentile power; for, at the completion of the times of the Gentiles, "the Son of man" will be seen "coming in a cloud;" and the kingdom will be restored to the true Israel. The government of the kingdom of Israel was completely broken, for the first time, in the days of Manasseh, king of Judah, when the captains of the host of Assyria came to Jerusalem and took it; and took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. (2 Chron. lxxiii. 11. See also Jer. xv. 4.)—Previous to that Israel had sometimes been oppressed by her enemies, and sometimes Judah; but one or the other of the two kingdoms remained independent up to that time, when both were carried away captive, and the pride of their power was broken. Then began the formation of Nebuchadnezzar's "image," (Dan. chap. 2) and the development of Daniel's "four beasts," (Dan. chap. 7;) both shadowing forth the seven times of the Gentiles. But the question may be propounded, Did not Manasseh return to his kingdom, and reign many years in Jerusalem after that? The answer is in the affirmative. But how did he return? and how did he reign? Tributary and dependent on the king of Assyria. And so did all the

kings who succeeded him in Jerusalem. To this Nehemiah refers, when he says, "Let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on all our fathers, and on all thy people, SINCE THE TIME OF THE KINGS OF ASSYRIA UNTO THIS DAY." Neh. ix. 32. Nehemiah, after rehearsing the whole history of the Church, the establishment of Israel in Canaan, their disobedience and their punishment, according to God's threatening, then comes down to the great punishment, and records the desolation which had come upon them SINCE THE TIME OF THE KINGS OF ASSYRIA UNTO THAT DAY. In this passage he distinctly recognizes the captivity under the Assyrian kings as the great trouble, and testifies that it had continued to this day. And it continued ever since, and will continue "until He come whose right it is," and the kingdom be restored to Israel. The captivity of Manasseh, according to all chronologers, took place 677 years B. C. Let the reader take that from the 2520 years, and he may form some idea as to when the times of the Gentiler will be fulfilled—when the "stone cut out of the mountain without hands" shall fall on "the feet" of the image—when one "like unto the Son of man" shall come "with the clouds of heaven"—and when "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."—*Voice of Elijah*.

SIGNS OF THE TIMES.

BOSTON, NOV. 8, 1843.

Foreign News.

The arrival of the *Britannia* has brought intelligence from Liverpool 16 days later, to the 19th ult. The most important item of intelligence is the arrest of O'Connell, his son, and several others of the leaders in the repeal movements, on the 14th ult. They are liberated on bail, to answer the first of the present month on a charge of conspiracy against the government.

The government and Mr. O'Connell are now fairly at issue, and a short time will show who is the victor. At present, his chief anxiety is to keep the country quiet. He has issued two addresses, in which obedience to the law is the only theme dilated upon. If they keep within the law, he promises them Repeal, but the violation of the law, he contends, would upset everything, and peril all his projects. The proceedings against O'Connell put the temper of the Irish people to a severe test; but although the country is on the verge of rebellion—ripe for revolt—burning with the most intense hatred of the Saxon—and ready at the holding up of O'Connell's finger to rush upon death—yet such is his command over them, such is the confidence they have in his talents and honesty, that the people will obey his bidding, and be quiet as long as he desires it.

A monster meeting was to have been held at Clontarf, to be the last of that series; but late in the afternoon on the day previous, the government issued their proclamation prohibiting the assembling of the people; and also occupied the ground with military, and artillery loaded, with muskets pointing towards Dublin, and matches fissing, that they might carry out their intentions. These manoeuvres evidently showed a disposition on the part of

government to court a collision with the people, and which would have been disastrous in the extreme. O'Connell, however, by a counter movement, prevailed on the Irish to submit, and thus defeated the result which it would appear was intended by England. The people were quiet to the sailing of the steamer, but nothing else was talked of but these movements of the government. We shall look to the next arrival for important developments.

In Scotland, the state of things is still unsettled, and in Wales riots continue.

We cut the following from the *revolution in Greece*, contained in "Wilmurs (Liverpool) News Letter."

GREECE. A bloodless revolution has just been accomplished in this country. It has been for some time in contemplation, and the recent measures of the ministry, among which was the establishment of a military tribunal to take cognizance of offences against the state, hastened its completion.

At two o'clock, on the night of the 14th ult. a few shots fired in the air announced the assembling of the people of Athens. Soon afterwards, the inhabitants, accompanied by the garrison, surrounded the palace, with cries of "the constitution for ever!" The king shortly appeared at a low window, and assured the people that he would take their demands into consideration, after consulting his ministers, the council of state, and the representatives of foreign powers. But M. Calergi, the military commander, informed his Majesty that the ministry were no longer recognized, and that the council of state was then in deliberation.

While the king was reading the proposition of the council of state, the representatives of the foreign powers presented themselves at the palace, and were told by M. Calergi that they could not be admitted, as his majesty was then engaged with a deputation from the council of state.

Similar movements took place at Chalsis and Nauplia.

It is said that the king yielded with a very bad grace, and only when he found that resistance would be entirely unavailing. It was 11 o'clock A. M. before his obstinacy was subdued. The military hands were then playing the *Marseillaise* and the *Parrisienne*, which gave him cause to suppose that affairs might proceed to unpleasant extremities.

The king continues to present himself among his master-subjects, and the queen, however alarmed, has stood by her husbands side from the first. All foreigners who hold offices under government are to be dismissed, with the exception of a few veteran Philhellenes.

NOTICE.

A second Advent Conference is appointed to be holden at the Stetson Hall, in Randolph, Mass. to commence on Tuesday, Nov. 14, at half past six o'clock P. M. to continue several days.

Elders T. Cole and J. Taylor, are expected to preach; and other ministers brethren and friends in the vicinity are respectfully invited to attend the meeting. Arrangements will be made for the accommodation of those who may need entertainment on reasonable terms, and for preachers free of expense. Chairman, ZACHEUS THAYER.

Randolph, Nov. 4, 1843.

CONFERENCE.

Providence permitting, a second advent conference will be held at Middletown, Ct. to commence on Wednesday, Nov. 15th, at 2 o'clock P. M. and continue some three days. Able lecturers have been invited, and are expected to attend. A cordial invitation is here extended to all; and we do earnestly bespeak for Middletown a general attendance of our brethren and friends from abroad. The door is now especially open for doing good in this part of the field. Come up then dear brethren and let us comfort and instruct one another till the Master appears. In behalf of the committee. L. C. COLLINS.

NOTICE. To those who may wish to hold Conferences in this part of New England, we would say, that Bro. Cole of Lowell, and Br. I. H. Shipman, of Vermont, have concluded to labor together awhile, if the Lord will, in holding meetings of from 2 to 4 days length, where they are needed. Brethren can Address Br. Cole, Lowell, Ms.

CLINTON COUNTY SECOND ADVENT CONFERENCE.

At a meeting held at Houses Point, Oct. 19, by the friends of the advent near, on motion of brother Adrian, it was resolved (the Lord willing) to hold a series of advent conferences in this section.

Voted, That E. S. Loomis, E. Brisben, A. Loomis, and E. Thurber, be a committee of arrangement to carry the same into effect.

Resolved, That the first conference be held at Perry's Mills, Friday, the 10th day of Nov. next, at 1-2 past 10 o'clock A. M. The friends of the advent near, in this vicinity, and others who may feel disposed, are cordially invited to attend. The following brethren are earnestly solicited to attend and assist in the exercises, viz. brother Blackman, of Malone, N. Y. brother Wyath, of Bangor, N. Y. brother Martin, of Masena, N. Y. brother Dudley, of Moore's N. Y. brother Hutchinson, of Montreal, brother Ballard, of Georgia, Vt. brother Stone, of Berkshire, Vt.

TO CORRESPONDENTS. John Wesley's sermon on the text, Rev. xxi. 5, "Behold I make all things new" or the "New Creation," is the Sermon 69, vol. 2. B. Waugh and J. Mason, Conference Office, 1835.

Letters received to Oct. 29, 1843.

FROM POST-MASTERS.

Centreville RI; Sedgwick Bay Mel; Shelburne Falls 1; W Stafford Ct 1; North Fairfax 1; Bennington, Vt; Braintree Vt 5; Stow Ms; S Bradford NH; Greenville NY, paper is mailed regularly; Kennebunk Me; Fort Ann N Y; Mt Vernonville Me 1; Livermore Centre Me 1; Jericho Vt; Fisherville, Ct 1; Ware Ms; Montgomery Vt; Cincinnati O; Richmond Vt 1; Ipswich Ms; Corinna Me 2; 2,50 now due; Fairhaven Ms 1; Littleton Ms 2; NW Bridgewater; Brookline Mass; Concord N H; Hydepark Vt; Johnson Vt 1; Garland Me 1; Guilford NH; Centre Ossipee NH 1; Feltonville NY 1; N Scituate R1 1; Hartford, Ct 1; E Randolph Vt.

INDIVIDUALS.

S Bradford; L J B; S K Baldwin 10; TL Tullock; G S Miles 10; M Tewksbury 2; S A Stratton 1; J Marsh 1; A Crocker 1, pd to end of Vol 6; N H Whiting; L Bolles 1; A Clapp; D Cray; A Thompson 3; Heman Durkee 2; N Field; S Hawley; J H Lonsdale 1; J G Smith 1; C Green 1; L C Collins.

Bundles Sent.

Eld T Cole Lowell Ms; R Hutchinson, care of E Brisbin, Champlain Village, Clinton co N Y; G S Miles, Albany N Y; T M Preble, Concord N H.

SECOND ADVENT DEPOTS.

Boston, Mass.—No. 16 Devonshire Street.

Address J. V. HIMES.

New York City—No. 9 Spruce Street.

Address J. V. HIMES.

Albany, N.Y.—(Agent please give st. and number.)

Address S. MILES.

Rochester, N. Y.—No. 17 Arcade Buildings.

Address E. C. GALUSHA.

Buffalo, N. Y.—No. 8 Niagara Street.

Address H. B. SKINNER.

Utica, N. Y.—(Agent please give street and No.)

Address HORACE PATTEN.

Philadelphia, Pa.—Nos. 40 & 41 Arcade,

Address J. LITCH.

Cincinnati, Ohio—Third Street, few doors east of

Walnut, south side, add. GEO. STORRS.

St. Louis, Mo.—No. 88 Market Street.

Address H. A. CHITTENDEN.

Louisville, Ky.—Jefferson House.

Address Dr. NATH'L FIELD.

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